Armed P. 452 N. 6

THE BOKE OF HVS-BANDRY.

Newely pryuted
Anno domini. 1548.

GR.& PR.
BR. MUS.

The aucthors prologue.

It ista questio. This is the questyon, Wherunto is euery manne ordeyned. Job saith, Homo nascitur ad laborem, sicut auis ad volandum: That is to saye, a man is ordeyned and borne to dooe labour, as a bird is ordeyned to flye. And the apostle saithe, Qui non laborat, non manducet: Debet enim in obsequio dei laborare, qui de bonis eius vult manducare. That is to saye, he that labonreth not, shoulde not eate, for he ought to labour and dooe goddes warke, that wyll eate of his gooddes or gyftes, The whiche is an harde texte after the lyterall sence. For by the letter, the kynge, the quene, nor all other lordes spiritnall and temporall, shoulde not eare, without they shoulde labour, the whiche were vncomely, and not conuenyente for suche estates, But who that redeth in the boke of the moralites of the chesse, shall therby perceyue, that euerye man, from the hyest degree to the lowest, is set and ordeyned to haue labour and occupacion, and that boke is deuyded in. vi. degrees, that is to saye, the kynge, the quene, the byshops, the knyghtes, the iudges, and the yomenne. In the whiche

boke is shewed theyr degrees, theyr auctorytyes, theyr warkes, and theyr occupacions, and what they ought to do. And they so doynge and executynge theyr auctorytyes, warkes, and occupacyons, haue a wonders greate study and labour, of the whiche auctorytyes, occupacions, and warkes, were at this tyme to longe to write. Wherfore I remytte that boke as myne auctour therof: The whiche boke were necessary to be knowen of euery degree, that they myghte dooe and ordre them selfe accordynge to the same. And in so muche as the yomen in the said moralities and game of the chesse be set before to labour, defende, and meynteyne all the other hyer estates, the whiche yomen represent the common people, as husbandes and labourers, therfore I purpose to speake fyrste of husbandrye.

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THe moste generalle lyuynge that housbandes can haue, is by plowynge and sowynge of theyr cornes, and retynge or kredynge of theyr cattell, and not the one without the other. Than is the ploughe the moste necessarye instrumēt that an husband can occupy, wherfore it is conuenient to bee knowen, howe a plough shulde be made.

Dyuers maners of plowes.

There bee plowes of dyuers makynges in dyuers countreys, and in lyke wyse there be plowes of yron of dyuers facyons. And that is because there bee manye maner of groundes and soyles. Some whyte cley, some redde cley, some grauell or chyldurne, some sande, some meane erthe, some medled with marle, and in many places heeth grounde, and one ploughe wyll not serue in all places, wherfore it is necessarye, to haue dyuers maners of plowes. In Sommer-

setshyre, about Zelcester, the sharbeame, that in many places is called the ploughe hedde, is foure or fyue foote longe, and it is brode and thynne. And that is bycause the lande is very toughe, and wolde soke the ploughe into the erthe, yf the sharbeame were not long, brode, and thynne. In Kente they haue other maner of plowes, somme goe with wheles, as they dooe in many other places, and some wyll tourne the sheldbredth at euery landes ende, and plowe all one waye. In Buckyngham shyre, are plowes made of an nother maner, and also other maner of ploughe yrons, the whyche me semeth generally good, and lykely to serue in many places, and specyally if the ploughbeame and sharbeame be foure ynches longer, betwene the shethe, and the ploughe tayle, that the sheldbrede myghte come more a slope: for those plowes geue out to fodeinly. and therfore they be the worse to drawe, and for noo cause elles. In Leycestershyre, Lankesshyre, Yorkeshyre, Lyncoln, Norfolke, Cambrydgeshyre, and manye other countreyes, the plowes be of dyuers makinges, the whiche were to longe processe to declare howe. &c. But how so euer they be made yf they be well tempered, and goe wel, they maie be the better suffred.

To

¶ To knowe the names of all the partes of the plowe.

MEn that be no husbandes, maye fortune to rede this booke, that knowe not whiche is the plenghe beame, the sharebeame, the plenghe sethe, the plenghe tayle, the stilte, the rest, the mouldborde, the fenborde, the roughe shares, the plenghe foote, the plough eare or coke, the share, the culture, and plenghe mak. Peraduenture I gyue them these names here, as is vsed in my countrey and yet in other countreyes they haue other names: wherfore ye shall knowe, that the plenghe beame, is the longe tree aboue, the whiche is a lytel bente. The sharbeame is the tree vnderneth, where vpon the share is set, the plenghe sethe is a thyn pece of dry woodde, made of oke, that is set fast in a mortys in the plenghe beame, and also in to the sharebeame, the whiche is the keye and the chiefe bande of all the plough. The plough tayle is that the husbande holdeth in his hande, and the hynder ende of the plenghebeame is put in a longe slyt, made in the same tayle, and not set faste, but it maye ryse vp and go downe, and is pynned behynde, and the same plenghe tayle is set faste in a mortys, in the hynder ende of the

the sharebeame. The plough stylte is on the ryghte syde of the ploughe, wherupon the rest is set, the rest is a lyttell pece of woode, pynned fast upon the nether ende of the stylt, and to the sharebeame in the ferther ende. The shelbrede is a brode peace of woode, fast pinned to the ryghte side of the shethe in the ferther ende, and to the utter syde of the stylte in the hynder ende The fenbrede is a thyn borde, pynned or nayled moste commonly to the lyft syde of the shethe in the ferther ende, and to the ploughe tayle in the hynder ende. And the sayde sheldbrede wolde come ouer the sayde shethe and fenbrede an inche, and to come past the myddes of the share, made with a sharpe edge, to receyue and turne the erthe whan the culture hath cut it There be two rough staues in euery ploughe in the hynder ende, set a slope betwene the ploughe tayle and the stylt, to holde out and kepe the plough abrode in the hynder ende, and the one lenger than the other. The plough fote is a lyttell pece of wodde, with a croked ende set before in a morteys in the ploughe beame, sette fast with wedges, to dryue uppe and downe, and it is a staye to order, of what depnesse the ploughe shall go. The ploughe eare is made, of thre peces of yren, nayled faste unto the

ryght

ryght ſyde of the plough beame. And poore men haue a crooked pece of wood pynned faſt to the plough beame. The ſhare is a piece of yron, ſharpe before and brode behynd, a foote longe, made with a ſocket to be ſet on the fether ende of the ſhare beame. The culture is a bende piece of yron ſette in a mortes in the mydde of the plough beame, faſtened with wedges on euery ſyde, and the backe therof is halfe an ynche thycke and more, and three ynches brode, and made kene before to cutte the earth clene, and it muſt be well ſteeled, and that ſhall cauſe the eaſier draughte, and the yrons to laſt muche lenger. The plough malt is a piece of harde woodde, with a pynne put throughe, ſet in the plough beame, in an augurs bore.

¶ The temprynge of plowes.

NOwe the plowes be made of dyuers maners, it is neceſſarie for an houſebande to knowe, howe theſe plowes ſhulde be tempered, to plowe and turne clene, and to make no reſte balkes. A reſte balke is where the plough byteth at the poincte of the culture and ſhare, and cutteth not the grounde cleane to the forowe, that was plowed laſte

before, but leaueth a lyttell rydge standynge betwene, the whiche doeth brede thistyls, and other weedes. All these maner of plowes shulde haue one lyke maner of temperynge in the irons. Howbe it a man maye temper for one thyng in two or thre places, as for depencsse. The foote is one: the settyng of the culture of a depnesse is a nother: and the thyrd is at the ploughe tayle, where be two wedges, that be called flote wedges: the one is in the flote aboue the beame, the other in the saied flote, vnder the plough beame, and other whyle he wyll set bothe aboue, or bothe vnderneth. but alway let hym take good hede, and kepe one generall rule, that the hynder ende of the sharebeame alway touch the erth, that it may kyll a wourme, or els it goeth not truly. The temperyng to go brode and narowe is in the settyng of the culture: and with the dryuyng of his syde wedges, forewedge and hekewedge, whiche wouldbe made of drye woodde. and also the settyng on of his share helpeth welk, and is a connyng poynte of husbandry, and mendeth and payreth much plowyng: but it is so narowe a poynt to know, that it is harde to make a man to vnderstande it by wrytynge, without he were at the operacion thereof, to teache the practyse, for it,

muste leane muche into the forowe, and the poinct maie not stand to muche vp nor downe, nor to muche in to the lande, nor into the forowe. Howe be it, the settynge of the culture helpeth muche. Somme plowes haue a bende of yron tryangle wise, sette there as the plough eare shulde be, that hath three nyckes on the further syde. And if he will haue his plough to goe a narow forowe, as a syde forowe shulde be, than he setteth his foote teame in the nycke nexte to the plough beame and if he wyll goe a meane bredth, he setteth it in the myddell nycke, that is best for sturrynge. and if he wolde goe a brode forowe, he setteth it in the vttermost nycke, that is best for falowynge: The whiche is a good waie, to kepe the bredthe, and soone tempered, but it serueth not the depenesse. And some men haue in stede of the plough foote, a piece of yron set vpright in the farther ende of the plough beame, and thei call it a coke, made with .ii. or three nyckes, and that serueth for depenesse. The plowes that goe with wheles, haue a streyght beame, and maie be tempred in the yron, as the other be, for the bredth, but their most speciall temper is at the bolster, where as the plough beame lyeth, and that serueth both for depenesse and for bredth. And thei be

good on euen grounde that lyeth lyghte, but me semeth, they be farre more costly than the other plowes. And though these plowes be well tempred for one maner of grounde, that tempre wyll not serue in an other maner of grounde, but it muste reste in the discrecion of the housebande, to knowe whan it goeth well.

¶ The necessary thynges, that belonge to a ploughe, carte, and wayne.

But or he begyn to plowe, he must haue his ploughe, and his ploughe iron, his oxen or horses, and the geare that belongeth to them, that is to say, bowes, yokes, landes, stykynges, wrethynge temes. And or he shall lode his corne, he muste haue a wayne, a coppoke, a payre of sleues, a wayne rope, and a pykforke. This wayne is made of diuers peeces, that wyll haue greate reparacion, that is to saye, the wheeles, and those be made of nauthes, spokes, felkyes, and dowkes, and they muste be well fettred with woodde or iron. And if they be iron bounden, they are muche the better, and thoughe they be the derer at the fyrst, yet at length they

be

be better cheape: for a payre of wheles iron bounde, wyll weare. vii. yere. Viii payre of other wheles, and they go rounde and lyght after oxen or horses to drawe. How beit on marreis ground, and softe ground, the other wheles be better, bycause they be broder on the soule, and wyll not go so depe. They must haue an axiltree, clout with. viii. waincloutes of iron. ii. lyn pinnes of iron in the axiltre endes. ii. axil pynnes of iron, or els of tough harde woode. The bodye of the wayne of oke, the staues, the nether rathes, the ouer rathes, the crosse somer, the keys and pikstaues. And if he go with a hors plough, then must he haue his horses or mares, or both: his hombers or collers, holmes whyted, tresses, swyngletrees, and togwith. Also a carte made of asshe, bycause it is lyghte, and lyke stuffe to it as is to a wayne, and also a carte sadel, bakebandes and bely bandes, and a carte ladder behinde, whan he shall carye eyther corne or kyddes, or suche other. And in many countreys theyr waynes haue carte ladders bothe behynde and before. Also an husbande muste haue an axe, a hachet, a hedgyng bylle, a pyn awgur, a rest awgur, a flayle, a spade, and a shouell. And howe be it that I geue theym these names, as is most cõmonly vsed in my countrey,

I knowe they haue other names in other countreys. But hereby a man maie perceyue many thynges, that belonge to husbandrie, to their great costes and charges, for the maintenance and vpholdyng of the same. And many moo thynges are belongynge to husbandes than these, as ye shall welk perceyue, ere I haue made an ende of this treatyse. And if a yonge husbande shulde bie all these thynges, it wolde be costely for hym: wherfore it is necessarie for hym, to learne to make his yokes, oxe bowes, stoles, and all maner of plough geare.

Whether is better a plough of horses or a plough of oxen.

IT is to be knowen, whether is better a plough of horses, or a ploughe of oxen, and therin me semeth ought to be made a distinction. For in some places, an oxe plough is better than a horse ploughe, and in some places, a horse ploughe is better: that is to saie, in euery place, where as the husband hath seuerall pastures, to put his oxen in, whan thei come fro their worke, there the oxe ploughe is better. For an oxe maie not endure his worke, to labour all daie, and than to be put

to the

to the commons, or before the herdman, and to be set in a folde all nyght without meate, and go to his labour in the morynge. But and he be put in a good pasture all nyght, he wyll labour muche of all the day dayely.

And oxen wyl plowe in tough cley, and vpon hylly grounde, where as horses wyll stande stil. And where as is no seuerall pastures, there the horse plowe is better, for the horses may be teddered or tyed vpon leys, balkes, or hades, where as oxen maie not bee kept: and it is not vsed to tedder them, but in fewe places. And horses wyl go faster than oxen on euen groumde or lyght groumde, & be quicker for cariage: but they be ferre more costly to kepe in winter, for they must haue both hey and corne to eate, and strawe for lytter, they must be well shodde on all foure fete, and the gere that they shal drawe with is more costely than for the oxen, and shorter whyle it wyll last. And oxen wyll eate but strawe, and a lyttell hey, the whiche is not halfe the coste that horsis must haue, and they haue no shoes, as horses haue. And if any sorance come to the horse, or waxe olde, broysed, or blynde, than he is lyttell worthe. And if any sorance come to an oxe, waxe olde, broysed or blinde, for. ü. s. he maye be fedde, and than he is

mans

mannes meate, and as good or better than euer he was: And the horse whan he dyeth, is but carryen. And therfore me seemeth, all thynges consydered, the plought of oxen is muche more profytable, than the plought of horses.

The diligence and the attendance that a husband shulde geue to his worke, in maner of an other prologue, and the speciall grounde of all this treatyse.

THou housbande, that intendest to gette thy lyuing by housbandrie, take heede to the saieyng of the wyse philosopher, the whiche saieth, Adhibe curam, tene mensuram, et eris diues. That is to saie, Take heede to thy charge, kepe measure, and thou shalt be ryche. And now to speake of the fyrste article of these. iii. s. Adhibe curam. He that will take vpon hym to doe any thing, and be slouthefull, recheles, and not diligent to execute and to perfourme that thynge, that he taketh vppon hym, he shall neuer thryue by his occupacion. And to the same entente saieth our lorde in his gospell, by a parable, Nemo mittens manum suam ad aratrum respiciens

respiciens retro, aptus est regno dei: The spirituall construction of this texte I remitte to the doctours of diuinitee, and to the great clerkes: but to reduce and bryngе the same texte to my purpose, I take it thus. There is no man, puttynge his hande to the plough lokyng backeward, is worthy to haue that thynge, that he oughte to haue. For if he goe to the plough, and looke backewarde, he seeth not, whether the plough go in rydge or rayne, make a balke, or goe ouerthwarte. And if it so doe, there will be littke corne. And so if a man attende not his housbandrie, but goe to sporte or playe, tauerne or ale house, or sleappynge at home, and suche other ydle woorkes, he is not than woorthy to haue any corne. And therfore, Fac quod veniſti, Doe that thou comest for, and thou shalte fynde that thou seekest for. &c.

How a man shulde plowe all maner of landes all tymes of the yere.

NOwe these plowes be made and tempered, it is to be knowen, howe a man shoulde plowe all tymes of the yeere. In the begynnyng of the yere, after the feast

of the Epiphany, it is tyme for a husbande to go to the plough. And if thou haue any leys, to falowe or to sowe otes vpon, fyrste plowe them, that the grasse and the mosse may rotte, and plowe them a depe square forowe. and in all maner of plowynge, see that thy eye, thy hande and thy foote doe agree, and be alway redy one to serue a nother. and to turne vp muche moolde, and to lay it flat, that it rere not on edge. for if it rere on edge, the grasse and mosse wyll not rotte. And if thou sowe it with winter corne, as whete or rye, as much corne as toucheth the mosse, wyll bee drowned, the mosse doeth kepe such wete in it selfe. And in some countreys, if a man plowe depe, he shall passe the good grounde, and haue but lyttell corne: but that countrey is not for men to kepe husbandry vppon, but for to rere and brede catell or sheepe, for elles they muste go beat theyr landes with mattockes, as they do in many places of Cornewaile, and in some places of Deuonshyre.

¶ To plowe for peale and beanes.

HOwe to plowe for peas and beanes, were necessarye to knowe. Fyrste thou muste remember, whyche is moste cley grounde,

grounde, and that plowe firſte, and lette it lie a good ſpace, ere thou ſowe it: becauſe the froſte, the rayne, the wynde, and the ſoonne maie cauſe it to breake ſmall, to make muche molde, and to rygge it And ſo plowe a ſquare forowe, the bredth and the depeneſſe all one, and to laie it cloſe to his felowe. For the more forowes, the more corne, for a generall rule of all maner of cornes. And that may be proued at the commyng vp of all maner of corne. to ſtande at the landes ende, and loke toward the other ende. And than may ye ſe, howe the corne groweth.

How to ſowe bothe peaſe and beanes.

THou ſhalt ſowe thy peas vpon the cley grounde, and thy beanes vpon the barley grounde: for they wolde haue ranker grounde than peaſe. How be it ſome husbandes holde opinion, that bigge and ſtyffe grounde, as cley, wolde be ſowen withe bigge ſtuffe as beanes: but me thynke the contrary. For if a dry ſommer come, his beanes will be ſhorte. And if the grounde be good, putte the more beanes to the peaſe, and the better ſhall they yelde, whan they be threſhid. And

if it

if it be very ranke ground, as is muche at euery towne syde, where catel doeth resort, plowe not that lande, tyll ye wyll sowe it, for if ye dooe, there wyll come vp kedlokes and other wedes. And thau sowe it with beanes, for if ye sowe peas, the kedlokes wyll hurte them. and whā ye se seasonable time, sow both peas and beanes, so that they be sowen in the begynnyng of Marche. Howe shall ye knowe seasonable tymes? go vppon the lande, that is plowed, and if it synge or crye, or make any noyse vnder thy feete, than it is to wete to sowe: and if it make no noyse, and wyll beare thy horses: than sowe in the name of god, but howe to sowe? Put thy peas into thy hopper, and take abrode thonge of ledder, or of garthe webbe of an elle longe, and fasten it to bothe endes of the hopper, and put it ouer thy head, lyke a keyssbe: and stande in the myddes of the lande, where the sacke lyeth, the whiche is moste conuenient for the fyllyng of thy hopper, and set thy lefte foote before, and take an handefull of peas: and whan thou takest vp thy rygbte foote, than caste thy peas fro the all abrode, and whan thy lefte foote ryseth, take an other handeful, and when the rygbt fote ryseth, thā cast them fro the. And so at euery. ii. paces, thou shalte

sow

sowe an handefull of peas: and so se that the foote and the hande agree, and than ye shall sowe euen. And in your castynge, ye muste open as well your fyngers, as your hande, and the eyer, and farther that ye caste your corne, the better shal it spreade, excepte it be a great wynde. And if the lande be very good, and wyll breake small in the plowynge, it is better to sowe after the plough, than tary any lenger.

Sede of discrecion.

There is a sede, that is called Discrecion, if a husband haue of that sede, and myngle it amonge his other cornes, they wyll growe muche the better, for that sede wyll tell hym, how many cartes of corne euery lande ought to haue. And a ponge husbande (and may fortune some olde husband) hath not sufficiente of that sede: and he that lacketh, let hym borowe of his neyghbours that haue. And his neyghbours be vnkynde, if they wyll not lende this ponge housebande parte of this sede. For this sede of Discrecion hath a wonders propertie: for the more it is taken of or lente, the more it is. And therfore me semeth, it shoulde be more spiri-

tuall

rituall than tempozall, wherin is a great dy-
uersitee. For a tempozall thynge, the moze it
is diuided, the leſſe it is: and a ſpirituall thing,
the moze it is diuided, the moze it is. Verbi
gratia. For enſammple, If put caſe a wyfe
bzynge a lofe of bzeade to the churche, to
make holy bzeade of, whan it is cut in many
ſmall peces, and holy bzeade made thereof,
there may be ſo many men, women, and chil-
dzen in the churche, that by that tyme, the
pzieſt hath dekte to euery one of them a lyttell
pece, there ſhall neuer a crumme be lefte in the
hamper. And a ſpirituall thynge, as a Pater
noſter, oz a pzayer, that any man can ſay, let
hym teache it to, xx. a. C. oz to a. M. yet is
the pzayer neuer the leſſe, but muche moze.
And ſo this ſede of Diſcrecion is but wiſdome
and reaſon: and he that hath wyſedome, rea-
ſon and diſcrecion, may teche it, and enfozme
other men as he is bounde to doe. wherin he
ſhall haue thanke of god: and he doeth but as
god hath commaundyd hym in his goſpell.
Quod gratis accepiſtis gratis date: That
thyng that ye toke frely, gyue it frely againe,
and yet ſhall ye haue neuer the leſſe.

How all maner corne shulde be sowen, and how much an acre of grounde is by statute.

BVt yet me thynketh it is necessarye to declare, howe all maner of corne shulde be sowen, and how much vpon an acre most cõmonly, and fyrst of pease and beanes. An acre of grounde, by the statute, that is to say. xvi. fote and a halfe, to the perche or pole, foure perches to an acre in bredth, and fortye perches to an acre in lengthe, may be metelye well sowen with two London bussheles of pease, the whiche is but two strykes in other places. And if there be the. iiii. parte beanes, than wylle it haue halfe a London bussheile more: and yf it be halfe beanes. it wyll haue thre London bussheles: and if it be all beanes, it wylll haue foure London bussheiles fullye, and that is half a quarter, bycause the beanes be gret, and grow vp streight, & do not spreade and go abrode as pease doe. An acre of good beanes is worth an acre & a halfe of good peas bycause there wyll be more bussheiles. And the beste propertie, that belongeth to a good husbande is, to sowe all maner of corne thycke ynough, and specially beanes and barley, for commonly they be sowen vpon ranke ground,

An acre of grou

and

and good grounde wyll haue the burthen of corne or of weede. And as muche plowyng and harowyng hath an acre of grounde, and sowe therupon but one busshell, as if he sowed .iiii. bussheles. And vndoubtedly. i. busshell maie not geue so muche corne againe, as iiii. bussheles, thoughe the. iii. bussheles that he sowed more, be alowed and sette apart. And one busshell and an halfe of white or greene pease, will sowe as muche grounde, as two bussheles of graie pease: and that is because thei be so small, and the husbande nedeth not to take so great an handefull. In some countreis thei beginne to sowe pease soone after Christmas: and in some places thei sow bothe pease and beanes vnder forow: and those of reason must be sowen betyme. But most generally, to beginne soone after Candelmas, is good season, so that thei be sowen ere the beginnyng of March, or soone vpon. And specially let the be sowen in the old of the moone. For the opinion of olde husbandes is, that thei shulde the better codde, and the sooner be ripe. But I speake not of hastie pease, for thei be sowen before Christmas. &c.

¶ To sowe barley whereof there be three kyndes.

EVery good housbande hath his barley falowe well dounged, and lyenge rygged all the deepe and colde of wynter, the whiche ryggynge maketh the lande to be drye, and the dongynge maketh it to be melowe and ranke. And if a drye season come before Candelmas, or soone after, it wolde be caste downe, and waterforowed bytwene the landes, that the wete rest not in the rayne: and in the begynnynge of Marche, rydge it vppe agayne, and to sowe in euery acre fyue London busshelles, or foure at the leaste. and some yeres it maye so fortune, that there cometh no sesonable weather before Marche, to plowe his barley erthe. And as soone as he hath sowen his pease and beanes, than let hym caste his barley erthe, and shortly after rygge it agayne: so that it be sowen before Apryll. And if the yere tyme be paste, than sowe it vpon the castyng.

¶ It is to be knowen, that there be thre maner of barleys, that is to say, sprot barleye, longe eare, and bere barley, that some men call bigge. Sprot barley hath a flat eare most

Thre kyndes of barley.

commonly, thre quarters of an inche brode, and thre inches longe, and the cornes be very great and white, and it is the best barley. Longe eare hath a flatte eare, halfe an inche brode, and foure inches and more of length: but the corne is not so great nor so whyte, and sooner it wyll turne and growe to otes. Here barleye, or bygge, wolde be sowen upon lyghte and drye grounde, and hathe an ere thre ynches of lengthe or more, sette foure square, lyke peeke whete, smal cornes, and lyttil flour, and that is the worste barley, and foure London bushels are sufficient for an acre. And in some contreis, they do not sowe theyr barley tyll Maye, and that is moste commonly upon grauel or sandy grounde. But that barley generally is neuer so good, as that that is sowen in March. For if it be very drie weather, after it be sowen, that corne that lyeth aboue, lyeth drie, and hath no moysture, and that that lyeth underneth, cometh up: and whan rayne cometh, than sprutteth that that lyeth aboue, and oftentymes it is grene, whan the other is rype: and whan it is thressshed, there is muche lyght corne. &c.

To

¶ To sowe otes.

AND in Marche is tyme to sowe otes, and specially vpon lyght grounde and drie, howe be it they wylle growe on weter grounde, than any corne els: for wete gronnde is good for no maner of corne: and thre London busshels wyll sowe an acre.

Thre kyndes of otes.

And it is to be knowen, that there be. iii. maner of otes, that is to saye, redde otes, blacke otes, and rough otes. Red otes are the beste: and whan they be threshed, they bee yelowe in the busshell and verye good to make otes meale of. Blacke otes are as great as they be, but they haue not so muche floure in them, for they haue a thycker huske, and also they be not so good to make otemele. The roughe otes be the worste, and it quiteth not the coste to sowe them: they be very lyghte, and haue longe tayles, wherby they wyll hange eche one to other. All these maner of otes weare the grounde very sore, and maketh it to bear quyche. A yonge housbande oughte to take hede, howe thycke he sowethe all maner of corne, two or three peres: and to se, howe it cometh vp, and whether it be thycke enoughe or not: and if it be thynne, sowe thycker the

nexte yere: and if it be well, holde his hande there other yeres: and if it be to thynne, let hym remember hym selfe, whether it be for the vnseasonablenesse of the weather, or for thynne sowyng. And so his wysedome and discrecion must discerne it.

¶ To harowe all maner of cornes.

NOwe these landes be plowed, and the cornes sowen, it is conuenient, that they be well harowed, or els crowes, doues, and other byrdes wyll eate and beare awaye the cornes. In many countreys, the housebandes vse to haue an oxe harowe, the whiche is made of sixe small peices of timbre, called harowe bulles, either of asshe or oke, they bee two yardes longe, and as much as the small of a mans legge, and haue slottes of woodde put thorough theym lyke lathes, and in euery bull are syxe sharpe peices of iron, called harowe tyndes, set somewhat a slope forwarde, and the formest slote muste be bygger than the other, bycause the fote teame shalbe fastened to the same with a shakyll, or a withe to drawe by. This harrowe is good to breake the greatte clottes, and

and to make mucke moolde, and than the horſe harowes to come after, to make the clottes ſmaller, and to laye the grounde euen. It is a great labour and payne to the oxen, to go to harowe: for they were better to goo to the plowe two dayes, than to harowe one daye. It is an olde ſaiynge, The oxe is neuer woo, tyll he to the harowe goo. And it is bycauſe it goeth by twytches, and not alwaye after one draughte. The horſe harrowe is made of fyue bulles, and paſſe not an elle of lengthe, and not ſo mouche as the other, but they be lyke ſloted and tinded. And whan the corne is well couered, than it is harowed ynough. There be horſe harowes, that haue tyndes of wodde: and thoſe be vſed mucke about Ryppon, and ſuche other places, where be many bulder ſtones, for theſe ſtones wold weare the yron to ſoone, and thoſe tyndes be moſt commonly made of the grounde ende of a yonge aſſhe, and they be more than a foote longe in the begynnyng, and thei ſtande as mouche aboue the harowe as benethe.
And as they weare, or breake, they dryue them downe lower, and they wolde be made longe before, ere thei be occupied, that they maye be drye, for than they ſhall endure and laſt mucke better, and ſticke the faſter. The

horses that shall drawe these harowes, muste be well kepte and shodde, or elles they wyll soone be tyred, and sore beate, that they may not drawe. They must haue hombers or collers, holmes withed about theyr neckes, tresses to drawe by, and a swyngletre to holde the tresses abrode, and a togwith to be bytwene the swyngletre and the harowe. And if the barleye grounde wyl not breake with harrowes, but be clotty, it wolde be beaten withe malles, and not streyght downe. for than they beate the corne in to the erthe. And if they beate the clot on the syde, it wyll the better breake. And the clot wyll lye lyghte, that the corne maye lyghtely come vp. And they vse to rolle theyr barley grounde after a shoure of rayne, to make the grounde euen to mowe. &c.

¶ To falowe what time is beste.

NOwe these housbandes haue sowen theyr peas, beanes, barley, and otes, and harowed them, it is the beste tyme to falowe in the later ende of Marche and Apryll, for wheate rye and barley. And lette the housbande doo the beste he can to plowe a brode forowe and a deepe, so that he turne it cleane

it cleane, and lay it flat, that it vere not on the edge: the whiche shall destroy all the thistles and wiedes. For the deper and brodev that he gothe, the more newe moolde, and greatter clottes shall he haue: and the greater clottes, the better wheate. for the clottes kepe the wheate warme all wynter, and at March they wyll melte and breake, and fal in many smalle pieces, the whiche is a newe doungyng, and refreshynge of the corne.
And also there shall but littell wiedes growe vpon the fallowes, that are so fallowed. For the plough goth vndernethe the rootes af all maner of wiedes, and turneth the roote vpwarde, that it maye not growe. And if the lande be fallowed in winter tyme, it is farre the worse for three principall causes: One is, all the rayne that cometh, shal washe the lande, and drine awaye the doungē and the good moolde, that the lande shal be muche the worse. An other cause is, the rayne shall beate the lande so flat, and bake it so harde togyther, that if a drye May come, it wyll be to harde to stere in the moneth of June. And the thyrde cause is, the wiedes shall take suche roote, er stirryng tyme come, that they wylle not be cleane tourned vndernethe: the whiche shal be great hurte to the corne, whan

it shall be sowen, and specially in the wiedyng tyme of the same, and for any other thynge, make a depe holowe forowe in the rydge of the lande, and loke wel, thou rest batke it not, for if thou dooe: there wyll be many thystels: and than thou shalte not make a cleane rydge at the fyrste sterynge, and therfore it muste nedes be depe plowed, or elles thou shalt not tourne the wiedes cleane.

To cary out dounge or mucke and to spredc it.

AND in the later ende of Aprill, and the begynnynge of Maye, is tyme to cary out his dounge or mucke, and to lay it vppon his barley grounde. And where he hath barley this yere, sowe it with wheate or rye the next tyme it is falowed: and so shall he mucke all his landes ouer at euerye seconde falowe. But that husbande, that can fynde the meanes to cary out his donge, and to laye it vpon his lande, after it be ones sturred: it is muche better, than to laye it vpon his falowe, for dyuers causes. One is, if it be layde vpon his fallowe, all that fallethe in the holowe rygge, shall doe lyttell good, for whan it is rygged agayne, it lyeth so deepe

in the

in the erthe, that it will not be plowed ſyr a-gayne, except that whan he hath ſprede it, he wyll with a ſhouell, or a ſpade, caſte out all that is fallen in the rygge. And if it be layde vpon the ſturrynge, at euery plowyng it ſhall medle the donge and the erthe togy-ther, the whyche ſhall cauſe the corne muche better to growe and encreace. And in ſome places, they lode not theyr donge, till har-neſt be done, & that is vſed in the farther ſyde of Darbyſhyre, called Scareſdale, Hakom-ſhyre, and ſo northwarde towarde Yorke and Ryppon: and that I calle better than Vppon the falowe: and ſpecyally for barley: but Vppon the fyrſte ſturrynge is beſte for wheate and rye. and that his dunge be layde vpon ſmal heapes nigh together, and to ſprede it euenly, and to leue no dounge there as the mucke heape ſtode, for the moyſtneſſe of the dounge ſhall cauſe the grounde to be ranke ynoughe. And if it be medled with erthe, as ſhoolynges and ſuche other, it will laſte the longer, and better for barelei than for wheate or rye, bycauſe of weades. Horſe donge is the worſte donge that is. The donge of all ma-ner catell, that chewe theyr cudde, is verye good. And the dounge of downes is beſt, but it muſte be layde Vppon the grounde verye

thynne.

¶ To set out the shepe kolde.

ALso it is tyme to set out the shepefolde in May, and to sette it vppon the rye grounde, if he haue any, and to flyte it euery morynge or nyght: and in the morynge, whan he cometh to his folde, let not his shepe out anone, but reyse them vp, and let them stande stylle a good season, that they may dounge and pysse. And go amonge them, to se whether any of them haue any mathes, or be scabbed: and se them thre or foure tymes on the one syde. and as ofte on the other syde. And whan the kelles begonne besyde the grounde, than kette theym out of the folde, and dryne theym to the soundeste place of the felde. But he that hath a falowe felde, seuerall to hym selfe, let hym occupie no folde. For foldynge of shepe maketh them scabbed, and bredeth mathes, and whan a stormme of yll weather cometh in the night, they can not flee nor go awaye, and that appeyreth them sore of theyr flesshe. But kette that man, that hath such a seuerall falowe felde, driue twentie, thyrty, or forty stakes, accordyng to the numbre of his shepe, vpon his falowe, where he

he wolde sette his folde, and specially in the farthest parte of the fyelde, frome thense as they come in, for the dounge vpon, doethe muche good. And lette the sheparde bringe his sheepe to the stakes, and the sheepe wylle rubbe them on the stakes. And lette the sheparde go about them, tyll they be sette, and thus serue theym two or three nyghtes, and they wyll folowe those stakes, as he flytteth them, and syt by them. And if any yll wether come, they wyll ryse vp, and go to the hedge. And this maner of foldynge shall brede no mathes nor scabbe, nor appeyre theym of theyr flesshe, and shall be a greate sauegarde to the sheepe for rottynge: and in the mornynge put them out of theyr pasture, and thou shalte not nede to bye any hurdels nor sheepe flekes, but howe ye shall sakue them or dresse them, ye shall Understande in the chapyter of sheepe after,

¶ To cary woodde and other necessaryes.

And in May, whan thou hast fakowed thy grounde, and set oute thy sheepefolde, and caryed out thy dounge or mucke, if thou haue any woodde, cole, or tymbre

bye to cary, or suche other busyneſſe that muſt nedes bee doone with thy carte or wayne, than is it tyme to dooe it. If or than the waie is lyke to be fayre and drye, and the dayes longe, and that tyme the huſbande hath leaſte to doe in huſbandry. Peraduenture I ſet one thynge to be done at one tyme of the yeare, and if the huſbande ſhulde doe it, it ſhulde be a greatter leſſe to hym in an other thynge. Wherfore it is moſte conuenient to doe that thynge fyrſt, that is moſte profytable to hym, and as ſoone as he can, dooe the other labour.

¶ To know diuers maners of wiedes.

IN the later ende of Maye, and the begynnyng of June, is tyme to wiede thy corne. There be diuers maner of wiedes, as thiſtyls, kedlokes, dockes, cockedrake, darnolde, goukdes, handoddes, dogfenell, mathes, ter, and dyuers other ſmall wiedes. But theſe bee they that greeue moſte: The thiſtill is an yll wiede, roughe and ſharpe to handell, and fretteth away the cornes nygh it, and cauſeth the ſhereres or reapers not to ſhere cleane. Kedlokes hath a leafe lyke rapes, and beareth a yelowe floure, and is an yll wede, & groweth

in all

in al maner corne, and hath small coddes, and groweth lyke mustarde sede. Dockes haue a brode leafe, and diuers high spyres, and very small sede in the toppe. Cockele hath a longe small leafe, and wyl beare fyue or. vi. floures of purple colour, as brode as a grote, and the sede is rounde and blacke, and maye well bee suffred in breade corne, but not in seede, for therin is muche floure. Drake is lyke vnto rye, till it begynne to sede, and it hath many sedes lyke fenell sedes, and hangeth downewarde, and it maye well be suffred in bread: for there is muche floure in the sede: and it is an opinion, that it cometh of rye. &c. Dernolde groweth vp streyght lyke an hye grasse, and hath longe sedes on eyther syde the stert, and there is muche floure in that sede, and groweth muche amonge barley: and it is sayde, that it cometh of small barley. Goldes hath a shorte iagged lefe, and groweth halfe a yarde hygh, and hath a yelowe floure, as brode as a grote, and is an yll wede, and groweth commonlye in barleye and peas. Hawdod hath a blewe floure, and a fewe lyttell leaues, and hath. v. or syxe braunches, floured in the toppe: and groweth commonly in rye vpon leane ground, and doeth lyttel hurte. Doggefenell and mathes is bothe one, and in the compynge vp is

lyke

lyke fenell, and beareth many white floures with a yelowe sede: and it is the worste wiede that is, excepte terre, and it cometh moste commonly, whan great wete cometh shortly after the corne is sowen. Terre is the worste wiede, and it neuer dothe apere, till the moneth of June, and specially whan there is great wete in that moone, or a lyttell before, and groweth moste in rye, and it groweth lyke fytches, but it is muche smaller, and it wyll growe as hyghe as the corne, and with the weyght therof, it pulleth the corne flatte to the erth, and freteth the eares away. Wherfore I haue seene housbandes mowe downe the corne and it together: And also with sharp hokes to repe it, as they dooe pease, and made it drye, and than it woll be good fodder.
There be other wedes not spoken of, as dee, nettylles, dodder, and suche other, that dooe muche harme.

¶ How to wiede corne.

NOwe it wolde be knowen, howe these cornes shulde be wieded. The chyefe instrument to wiede with, is a paire of tonges made of woodde, & in the farther ende it is nycked, to holde the wiede faster, and after

ter a ſhoure of rayne, it is beſte wieding: for than they maye be pulled vp by the rotes, and than it cometh neuer agayne. And if it be dryye wether, than muſte ye haue a wiedyng hooke with a ſocket ſet vpon a littel ſtaffe of a yarde longe, and this hooke wolde be well ſteeled, and grounde ſharpe bothe behynde and before. And in his other hande he hath a forked ſtycke a yarde longe, and with hys forked ſtycke he putteth the wiede from him, and he putteth the hooke beyond the rote of the wede and pulleth it to him, and cutteth the weede faſt by the erthe, and with his hoke he taketh vp the wede, and caſteth it in the reane: and if the reane be full of corne, it is better it ſtande ſtyll, whan it is cut, and wyddre: but let hym beware, that he treade not to muche vpon the corne, and ſpecyally after it is ſotte: And whan he cutteth the wiede, that he cut not the corne: and therfore the hooke wolde not paſſe an inche wyde. And whan the wiede is ſo ſhorte, that he can not with his forked ſtycke put it from hym, and with the hoke pull it to hym, than muſte he ſet his hooke vppon the wiede, faſte by the erthe, and put it from hym: and ſo ſhal he cutte it cleane. And with theſe two inſtrumentes, he ſhall neuer ſtoupe to his warke. Dogfenell, gokdes, mathes. and

kedlokes

kedlokes are ylle to wiede after this maner, they growe vpon so many braunches, harde by the erthe: and therfore thei vse most to pulle them vp with theyr handes, but looke well, that they pulle not vppe the corne with alle, but as for terre, there wylle no wiedynge serue.

¶ The fyrste sturrynge.

ALso in June is tyme to rygge vppe the falowe, the whiche is called the fyrste sturrynge, and to plowe it as deepe as thou canste, for to turne the rootes of the wiedes vpwarde, that the sonne, and the drye wether maye kylle them. And an housebande can not conuenyentely plowe his lande, and lode out his dounge bothe vpon a daye, with one draughte of beastes: but he maye welle lode out his dounge before noone, and lode heye or corne at after noone: or he maye plowe before noone, and lode hey or corne at after noone, with the same draughte, and no hurte to the cattell: bycause in lodynge of hey or corne, the cattell is alwaye eatynge or beytynge, and so they can not doote in lodynge of dounge and plowynge.

¶ To mowe grasse.

ALso in the later ende of June is tyme to begyn to mowe, if thy medowes be well growen: but howe so euer they be growē, in July they must nedes be mowen, for diuers causes. One is, it is not conuenient, to haue hey and corne both in occupacion at one tyme. An other is, the yonger, and the greener that the grasse is, the softer and the sweter it wyll be, whan it is hey, but it will haue the more wyddryng: and the elder the grasse is, the harder and dryer it is, and the worse for all maner of cattell: for the sedes be fallen, the whiche is in maner of prouander, and it is the harder to eate and chowe. And an other cause is, if drye wether come, it wyll drye and burne vpon the grounde, and waste awaie. Take hede that thy mower mow clene, and holde downe the hynder hand of his sith, that he do not endent the grasse, and to mowe his swathe cleane thorowe to that that was laste mowen before, that he leaue not a mane betwene, and specyallye in the common medowe: for in the seuerall medowe it maketh the lesse charge, and that the moldywarpe hilles be spredde, and the stickes cleane pycked

out of the medowe in Apryll, or in the beginnyng of Maye.

¶ Howe forkes and rakes shulde be made.

A Good husbande hathe his forkes and rakes made redye in the wynter before, and they wolde bee gotte betwene Mighelmasse and Martylmasse, and beyked, and sette euen, to lye vpryght in thy hande: and than they wyll be harde styffe and drye. And whan the housbande sytteth by the fyre, and hath nothyng to dooe, than maye he make theim redye, and tothe the rakes with drye wethy woodde, and bore the holes with his wymble, bothe aboue and vnder, and driue the teethe vpwarde faste and harde, and than wedge theim aboue with drye woodde of oke, for that is hard, and wil driue and neuer come out. And if he get theim in sappe tyme, all the beykyng and driynge that can be had, shal not make theim harde and styffe, but they woll alwaye be pliyng: for they be moste commonly made of hasell and withie, and these bee the trees that blome, and specially hasell: for it begynneth to blome as soone as the lefe is fallen. And if the rake be made of grene woodde,

the

the heed wyll not abyde vpon the steke, and the lethe wyll fall out, whan he hathe moste nede to theim, and let his warke, and lose much hey. And se that thy rake and forke lye vpryght in thy hand: for and the one ende of thy rake, or the side of thy forke, hang downe warde, than they be not handsome nor easy to worke with.

To tedde and make hey.

Whan thy medowes be mowed, they wolde be well tedded and layde euen vppon the grounde: and if the grasse be very thycke, it wolde be shaken with handes, or with a shorte pykforke, for good tedding is the chiefe poynte to make good hey. and than shall it be wydded all in lyke, or elles not: and whan it is wel wydded on the ouer syde, and dry, than turne it cleane before noone, as soone as the dewe is gone: And if thou dare truste the weather, lette it lye so all nyghte: and on the nexte daye tourne it agayne before noone, and towarde nyght make it in wyndrowes, and than in smal hey cockes, and so to stande one nyghte at the leaste, and sweate: and on the nexte fayre day, caste it abrode agayne, and tourne it ones or twyse.

and than make it in greater hey cockes, and to stande so one nyghte or more, that it maye wngiue and sweate: for and it sweate not in the hey cockes, it wyll sweate in the mowe, and than it wyll be dustye, and not holsome for hors, beastes, nor shepe. And when it standeth in the cockes, it is better to lode, and the more hey may be loded at a lode, and the faster it wyll lye. Quyche hey cometh of a grasse called crofote, and groweth flatte, after the erthe, and bearethe a yelowe floure, halfe a yarde hygh and more, and hath many knottes towarde the roote, and it is the beste hey for horses and beastes, and the sweteste, if it be well got, but it wyll haue much more wyddrynge than other hey, for els he wyll be pysse hym selfe and waxe hote, and after dustye. And for to knowe when it is wyddred ynough, make a lyttell rope of the same that ye thinke shulde be moste greneste. and twyne it as harde to gether betwene your handes as ye can and soo beynge harde twon, let one take a knyfe, and cut it fast by your hande, and the knottes wyll be moyste, yf it be not dryye ynough. Short hey, and keye hey is good for sheepe, and all maner of cattell if it be well got. A man maye speke of makynge of hey, and gettynge of corne, but god

disposeth

disposeth and ordreth all thynge.

Howe rie shulde be shorne.

IN THE later ende of July, or in the begynnynge of Auguste, is tyme to shere Rye, the whiche wolde be shorne cleane, and faste bounden. And in somme places they mowe it, the whiche is not so good to the housbandes profitte: but it is the sooner done. For whan it is mowen, it wyll not be so faste bounden: and he cannot gather it so cleane, but there wyll be muche losse, and taketh more rowme in the barne than shorne corne dothe. And also it wyll not kepe nor saue it selfe from rayne or yll wrather, whan it standeth in the couer, as the shorne corne wyll do.

Howe to shere wheate.

WHeate wolde be shorne cleane, and harde bounden in lyke maner, but for a generall rule take good hede, that the sherers of all maner of whyte corne, cast not vp theyr handes hastely, for than all the lose corne, and the strawes, that he holdeth not faste in hys hande, flyeth ouer his

head, and are loste: and also it wyll pull of the eares, and specyally of the cornes that be very rype. In some places they wyll shere theyr cornes hygge, to the entente to mowe theyr stubble, eyther to thacke or to burn: if they so dooe, they haue great cause to take good heede of the sherers. for if the eares of the corne croke downe to the erthe, and the sherer take not good hede, and put vp the eare, er he cut the strawe: as many eares as be vnder his hooke or sicle, fall to the erth, and be loste, and whan they mowe the stubble, it is great hyndraunce to the profytte of the grounde. And in Sommersetshire, about Zelcestre and Martok, they dooe shere theyr wheate very lowe, and all the wheate strawe, that they purpose to make thacke of, they dooe not threshe it, but cutte of the eares, and bynde it in sheues, and call it rede: and therwith they thacke theyr houses. And if it bee a newe house, they thacke it vnder theyr foote: the whiche is the beste and the surest thackyng that can be of strawe, for crowes and doues

¶ To mowe or shere barley. and otes.

BArley and otes be moste commonly mowen, and a man or woman folowethe the mower with a hande rake halfe a yarde longe, with .vii. or .viii. teethe, in the lyfte hande, and a syckle in the ryghte hande, and with the rake he getherethe as muche as wyll make a swefe. And than he taketh the barley or otes by the toppes, and pulleth out as muche as will make a band, and casteth the band from him on the lande, and with his rake and his syckle, taketh vp the barley or otes, & layeth theim vppon the bande, and so the barley lyeth vnbounden, iii. or. iiii. dayes, if it be fayre wether, and than to bynde it. And whan the barley is led awaye, the landes muste bee raked, or els there wyll be muche corne loste, and if the barley or otes lye, they muste nedes be sworne.

¶ To reape or mowe peale or beanes.

PEase and beanes be most commonly last reped or mowen of diuers maners, some with sickles, some with hookes, & some

with staffe hookes. And in some places they lay them on repes, and whan they be dry, they lay them to gether on heapes, lyke hey cockes, and neuer bynde them. But the beste way is whan the repes be dry, to bynde them, and to set theym on the rydge of the landes three sheues to gether, and loke that your sherers, repers, or mowers geld not your beanes, that is to saye, to cutte the beanes so hye, that the nether moste codde growe stylle on the stalke: and whan they be bounden, they are the more redyer to lode and vnlode, to make a reke, and to take fro the mowe to thresshe. And so be not the repes.

How we all maner of cornes shoulde be tythed.

NOwe that all the cornes before specyfyed, be shorne, mowed, reped, bounden vp, and layde vppon the rygde of the lande, lette the housband take heade of goddes commaundemente, and let hym go to the ende of hys lande, and begynne and tell .ix. sheues, and let hym caste out the .x. shefe in the name of god. and so to peruse from lande to lande. tyll he haue trewely tythed all his corne, And beware, and take hede of the

of the sayinge of our lorde by his prophete Malachias, the whiche sayethe, Quia mihi non dedisti decimas et primitias, id circo in fama et penuria maledicti estis. That is to saye, Bycause ye haue not gyuen to me your tythes, and your fyrste fruytes, therfore ye be cursed, and punysshed with honger and penury. And accordynge to that saynte Austyne sayth, Da decimas, alioqui incides in decimã partem angelorum, qui de cęlo corruerunt in infernum: That is to say, Gyue thy tythes truely, or els thou shalt fall amonge the tenthe parte of angelles, that felle from heauen into helle, the whiche is an harde worde to euery man, that oughte to gyue tythes, and doth not gyue them truely, But saynte Austyne sayethe a comfortable woorde agayn, to them that gyue theyr tythes truely, that is to saye: Decimę sunt tributa egentium animarum: Tythes are tributes or rewardes to nedye soules. And ferther he sayethe: Si decimam dederis, non solum abundantiam fructuum recipies, sed etiam sanitatem corporis et animæ consequeris. That is to saye, If thou hast gyuen thy tythes truely, thou shalte not all onely receyue the profite, and the abundance of goodes, but also helthe of body and soule shall fo-

lowe. Wolde to god, that euery man knewe the harde woorde of our lorde by his prophete Malachias, and also the cumfortable wordes of the holy laynete Austyn. For than wolde I truste verely, that tythes shulde be truely geuen.

¶ Howe all maner of corne shulde be couered.

NOwe these cornes be shorne and bounden, and the tithes caste out, it is tyme to couer theym, shoke theym, or halfe throne theim, but couerynge is the beste waie of all maner of whyte corne. And that is, to set foure sheues on one syde, and .iiii. sheues on the other syde, and two sheues aboue, of the greatteste, bounden harde nygbe to the nether ende, the whiche muste be set vpwarde, and the top downewarde spredde abrode to couer all the other sheues. And they will stand best in wynde, and sane theym selfe beste in rayne, and they wolde be set on the rydge of the lande, and the saied sheues to leane together in the toppes, and wyde at the grounde, that the winde maie go throughe, to drye them. Peas and beanes wolde be set on the ridge of the lande, thre sheues together the toppes vpwarde,

warde, and wrythen together, and wyde beneth, that they maye the better wyddre.

¶ To lode corne, and moowe it.

VVhan all these cornes bee drye and wyddred enoughe, than lode theim in to the barne, and laye euerye corne by it selfe. And if it be a wete harueſt, make many moowes: and if thou haue not housynge enoughe, than it is better to laye thy peas and beanes without vpon a reke, than other corne, and it is better vppon a scaffolde, than vppon the grounde: for than it muste be well hedged for swyne and catel, and the grounde wyll rotte the bottom, and the scaffolde saueth both hedgynge and rottynge: but they muste be well couered bothe. And the husband may set sheepe or catel vnder the same scaffold and wyll serue hym in stede of an house, if it be well and surely made. ꝛc.

☞ The fyrst sturryng.

IN August, and in the begynnyng of Septembre, is tyme to make his secounde sturrynge, and most commonly it is cast downe and plowed a meane forowe, not to deepe nor

to

to ebbe, so he turne it clene. And if it be caste, it wolde be water forowed betwene the landes, there as the reane shulde be, and it wyll be the dryer, whan the lande shall be sowen. And if the landes lie high in the ridge, & highe at the reane, & lowe in the myddes of the syde, that the water maie not renne easely in to the reane, as I se dayly in many places: than let the husband set his plough. iii. or. iiii. fote from the rydge, and cast all the rydge on bothe sydes, and whan the rydge is cast, set his plough there as he began, and rydge vp the remenant of the lande, and so is the land bothe caste and rydged, and all at one plowynge. And this shall cause the lande to lye roumde, whan it is sowen at the next tyme, and than shall it not drowne the corne.

¶ To lowe wheate and rye.

About Midsomelmasse it is tyme to sowe bothe wheate and rye. Wheate is moste commonlye sowen vnder the forowe, that is to saye, caste it vppon the falowe, and then plowe it vnder. And in some places they sowe their wheate vppon their peas stubble, the whiche is neuer so good, as that that is sowen vppon the falowe:

and

and that is vsed, where they make sakowe in a fyelde euery fourthe yere. And in Essex they vse to haue a chylde, to go in the forowe before the horses or oxen, with a bagge or a hopper full of corne, and he taketh his hande full of corne, and by lyttel and litel casteth it in the saied forowe. Me semeth, that chylde ought to haue muche discrecion.

Howe be it there is muche good corne, and rye is moste commonlye sowen aboue, and harrowed, and two London bussheles of wheate and rye wyll sowe an acre. Some grounde is good for wheate, some for rye, and some is good for bothe: and vppon that ground sowe blend corde, that is both wheate and rye, the whiche is the sureste corne of growyng, and good for the husbandes housholde. And the wheate, that shall be medled with rye, muste be suche, as wyll soone be rype, and that is flaxen wheate, polerd wheate, or whyte wheate. And ye shall vnderstande, that there be dyuers maners of wheates. Flaxen wheate hath a yelowe eare, and bare without anis, and is the bygghteste wheate in the busshell, and wyll make the whyteste bread. and it wyll weare the grounde sore. and is small strawe, and wyll growe very thycke, and is but small corne. Polerde wheate hathe no anis

Diuers sortes of wheate.

nis, thycke sette in the eare, and wyll soone fall out, and is greatter corne, and wyll make whyte bread. whyte wheate is lyke polerde wheate in the busshell, but it hath anis, and the eare foure square, and wyll make white breade: and in Essex, they call flaxen wheate whyte wheate. Red wheate hath a flat eare, an inche brode, full of anis, and is the greatteste corne, and the brodeste blades, and the greatteste strawe, and wyl make whyte bread, an is the ruddeste of colour in the bussell.

Englysshe wheate hath a dunne eare, fewe anis or none, and it is the worste wheate, saue peke wheate. Peke wheate hath a red eare, ful of anis, thyn set, and oft tymes it is shyntered, that is to saye, small corne wrynkeled and dryed, and wyll not make whyte breade, but it wyl growe vpon colde grounde.

¶ To thrasshe and wynowe corne.

This wheate and rye, that thou shalte sowe, ought to be very cleane of wede, and therfore, er thou thresshe thy corne open thy sheues, and pyke out all maner of wedes, and than thresshe it, and wynowe it cleane, and so shalt thou haue good clene corne an other yere. And in some countreys, aboute

London

London specyallye, and in Essex and Kente, they do fan theyr corne, the whyche is a verye good gise, and a great sauegarde for shedynge of the corne. And whan thou shalte sell it, if it be well wynowed or fande, it wyl be solde the derer, and the lyghte corne wyll serue the husbande in his house.

¶ To seuer pease, beanes, and fytches.

Vhan thou haste thresshed thy pease, and beanes, after they be wynowed, and er thou shalte sowe or selle theim, let theym be well ried with syues, and seuered in thre partes, the great from the small, and thou shalte gette in euery quarter a London busshell, or there a bout. For the smalle corne lyeth in the holowe and voyde places of the greate beanes, and yet shall the great beanes be solde as dere, as if they were all together, or derer, as a man maye proue by a famylyer ensample. Let a man bye. C. hearynges, two hearynges for a penye, and an other. C. hearynges, thre a peny, and let hym selle these. C C. hearinges a gayne. v. herynges for. ii. d. nowe hath he loste. iiii. d. For C. hearynges. ii. for. i. d. cost. v. s. and. C. hearynge. iii. for a peny coste. iii. s. and. iiii. d. the whyche is. viii. s. and. iiii. d. and whan he selleth

leth.v.herynges for.ii.d.xx. herynges cometh but to.viii.d. and there is but.xii. score herinages, & that is but.xii. grotes, and.xii. grotes, and that cometh but to viii.s. & so he hath lost iiii.d. and it is because there be not so many bargaines, for in the bienge of these.CC.heringes there be.v.score bargeynes, & in the selkinge of the same there be but. xlviii. bargayns, and so is there lost x.hearynges, the whiche wolde haue ben ii. bargeyns moo, and than it had bene euen and mete. And therefore he that byeth grosse sale, and retayleth, muste nedes be a wynner, and so shalt thou be a loser, if thou sell thy peas, beanes, and fytches together: for than thou selleste grosse sale. And if thou sener them in thre partes, than thou doest retayle, where by thou shalte wynne.

Of shepe, and what tyme of the yere the rammes shulde be put to the ewes.

A Nhousbande can not well thryue by his corne, without he haue other cattell: nor by hys cattell without corne, for els he shall be a byer, a borower, or a beggar. And because sheepe in myne oppynyon is the moste profitable cattell, that any man

man can haue, I pourpoſe to ſpeake fyrſte of ſheepe. Than fyrſte it is to bee knowen, what tyme thou ſhalt put thy rammes to thy ewes, and therin I make a diſtinction, for euery man maie not put to theyr rammes all at one tyme: for if they doe there wyll be great hurte and loſſe. for that man, that hath the beſt ſheepe paſture for wynter, and ſoone ſpryngynge in the begynnynge of the yere, maye ſuffre his rammes to goe with his ewes all tymes of the yere, to blyſſomme or ryde whan they wyll: but for the cõmon paſture, it is tyme to put to his rammes at the Exaltacion of the holye croſſe: for than the bucke goth to the rut, and ſo wolde the rãme. But for the common huſbande, that hathe no paſture but the common fieldes, it is tyme enoughe at the feaſt of ſaynt Mychaell the archangel. And for the poore houſbande of the Peke, or ſuche other that dwelle in hyllye and hyghe groundes, that haue no paſtures, nor common fieldes, but all onely the common hethe, Symon and Iudes daye is good tyme for theim, and this is the reaſon why. An ewe goth with lambe .xx. weekes, and ſhall beare hir lambe in the .xxi. weke, & if ſhe haue not conueniente newe graſſe to eate, ſhee maie not gyue hir lambe mylke: and for wante

of mylke, there bee many lambes peryſſhed and loſte: and alſo for pouertee, the dammes wyll lacke mylke, and forſake theyr lambes, and ſo often tymes they dye both, in ſuch hard countreys.

¶ To make an ewe to loue hir lambe.

IF thy ewe haue mylke, and wyll not loue hir lambe, put hir in a narowe place made of bourdes, or of ſmoothe brouſe, a yarde wyde, and put the lambe to hir, and locke it: and yf the ewe ſmyte the lambe with hir head, bynde hir head with a hey rope, or a corde, to the ſyde of the penne: and if ſhe will not ſtande ſyde longe all the ewe, than gene hir a litteli hey, and tye a dogge by hir, that ſhe maye ſe hym: and this will make hir to loue hir lambe ſhortely. And if thou haue a lambe dead, wherof the damme hathe muche mylke, fley that lambe, and tye that ſkynne vpon an other lambes backe, that hath a ſorry damme, with lyttell mylke, and put the good ewe and that lambe together in the penne, and in one houre ſhe wyl loue that lambe, and than mayſt thou take thy ſorry weyke ewe awaye, and put hir in an other place: and by this

meanes

meanes thou mayste fortune to sane hir lyfe, and the lambes bothe.

¶ What tyme lambes shulde be wayned.

In some places they neuer seuer their lambes from theyr dammes, and that is for two causes: One is, in the beste pasture, where the rammes gooe alwaye with theyr ewes, their it nedeth not, for the dammes will waye dyre, and wayne theyr lambes theym selfe. An other cause is, he that hathe no seuerall and sounde pasture, to put his lambes into, whan they shoulde be wayned, he muste eyther sell theim, or let theym sucke as longe as the dammes will suffre theym: and it is a common saiynge, that the lambe shall not rotte, as longe as it souketh, except the damme want meate. But he that hath seuerall and sounde pasture, it is tyme to wayne his lambes, whan they be. xvi. wekes olde, or xviii. at the fartheste, and the better shall the ewe take the ramme agayne. And the poore man of the peke countreye, and suche other places, where as they vse to mylke theyr ewes, they vse to wayne theyr lambes at xii. wekes olde, and to mylke theyr ewes fiue

or syxe wekes.&c. But these lambes be neuer so good as the other that sucke long, and haue meate enoughe.

¶ To drawe shepe, and seuer theim in dyuers places.

Than thou grasier, that hast many shepe in thy pastures, it is conuenient for the, to haue a shepefolde made with a good hedge or a pale, the whiche wyll receyue all thy sheepe easylye that goe in one pasture, sette betwene two of thy pastures, in a dyye place, and adioygnynge to the ende of the same, make an other littell folde, that wyll receyue lxxxv. sheepe or moe, and bothe those foldes must haue eyther of theim a gate into eyther pasture, and at the ende of that folde make an other lyttel folde, that wyll receyue. xl. shepe or mo, and betwene euery folde a gate. And whan the sheepe are in the great fold, let. xl. of them or there about, come into the myddle folde, and sticke the gate. And than let the shepeherde turne them, and loke them on euery syde, and if he se or fynde any shepe, that nedeth any helpynge or mendyng for any cause, lette the shepeherde take that shepe with his hoke, and put hym in the lyttell folde. And

whan

whan he hath taken all that nedeth any mendyng, than put the other into whether pasture he wyll, and let in as many out of the great folde, and take those, that node any handlyng, and put them into the lyttell folde. And thus peruse them all tyll he haue doone, and than let the shepeherde go belte, grese, and handel all those that he hath drawen, and than shall not the great flocke be tarryed nor kepte from theyr meate: and as he hath mended theim, to put theim into theyr pasture.

¶ To bekte shepe.

IF any sheepe raye or be fyled with dounge aboute the tayle, take a payre of sheres, and clyppe it awaye, and cast dry muldes therupon: and if it be in the heate of the sommer, it wolde be rubbed euer with a lyttell terre, to kepe awaye the flyes. It is necessarye that a shepeherde haue a borde set fast to the syde of his lyttell folde, to laye his shepe upon whan he handeleth theym, and an hole bored in the borde with an augur, and therin a grayned staffe of two fote longe, to be set fast, to hang his terre boxe upon, and than it shall not fall. And a shepeherde shoulde not go without his dogge, his shepehoke, a payre of sheres, and

his terre boye, eyther with hym, or redye at his shepe folde, and he muste teache his dogge to barke, whan he wolde haue hym, to renne whan he wold haue him, and to leaue renning whan he wolde haue hym, or els he is not a cunnyng shepeherde. The dogge muste lerne it whan he is a whelpe, or els it wyl not be: for it is harde to make an olde dogge to stoupe.

¶ To grease shepe.

If any shepe be scabbed, the shepeherde maye perceyue it by the bytynge, rubbyng, or scratchynge with his horne, and moste commonly the wolle wyll rysse, and be thyn or bare in that place: than take hym, and shede the wolle with thy fyngers, there as the scab is, and with thy fynger laye a lyttell terre thereupon, and stroke it a lengthe in the bottom of the wolle, that it be not seen aboue. And so shede the wolle by and by, and laye a lyttell terre there vppon, tyll thou passe the sore, and than it wyll go no farther.

¶ T.

¶ To medle tarre.

LEt thy tarre be medled with oyle, goose greasé, or capons grease, these three be the beste, for these wyll make the tarre to renne abrode: butter and swynes grease, whan they be molten, are good, so they be not not salte, for tarre of hym selfe is to kene, and is a fretter, and no healer, without it be medled with some of these.

¶ To make brome salue.

¶ A medicyne to salue poore mennes sheepe that thynke tarre to costly: but I doubte not, but and ryche men knowe it, they wolde vse the same.

TAke a shete full of brome croppes, leaues, blossomes, and all, and chop them very smal, and than sethe them in a pan of .xx. gallons with rennynge water, tyll it begyn to waxe thycke lyke a gelly, than take two pounde of shepe suet molten, and a pottell of olde pysse, and as muche bryne made with salte, and put all into the sayde panne and styrre it aboute, and than streyne it thorowe,

rowe an olde clothe, and putte it in to what vessell ye wyll, and yf your shepe be newe clypped, make it luke warme, and than washe your shepe there with, with a sponge or a pece of an olde mantell, or of fakdynge, or suche a softe cloth or woll, for spendyng to muche of your salue. And at all tymes of the yere after, ye maie rekent it, and nede require, and make wyde shedes in the woll of the shepe, and anoynt them with it, & it shal heale the scabbe, and kyll the sheepe lyce, and it shall not hurte the wolle in the sale therof.

And those that be washen, wyll not take scabbe after (if they haue sufficient meate) for that is the beste grease that is to a sheepe, to grease hym in the mouthe with good meate: the whiche is also a greate sauffegarde to the sheepe for rottynge, excepte there come mylde dewes, for he wyll choose the beste, if he haue plentye. And he that hath but a fewe shepe, moderate this medicyne accordynge.

¶ If a shepe haue mathes.

If a sheepe haue mathes, ye shall perceyue it by hir bytynge, or fyskynge, or shakyng of hir tayle, and mooste commonlye it is moyste and wete: and if it be nygh vnto the tayle,

tayle, it is ofte tymes greene, and fyled with his dounge: and than the shepeherde muste take a payre of sheres, and clyppe awaye the woolle bare to the skynne, and take a handfull of dyrte moldes, and caste the moldes therupon to dryve up the wete, and than wype the moldes awaie, and laye terre there as the mathes were, and a lyttell farther. And thus loke theim euery daye, and mende theim, if they haue nede.

Blyndenes of shepe, and other dyseases, and remedies therfore.

There be some shepe, that wylle be blind a seaſon, and yet mende agayn. And if thou put a litel terre in his eye, he will mende the rather. There be dyuers waters, & other medicyns, that wolde mende hym, but this is mooste common medicyne that shepeherdes vse.

¶ The worme in the shepes fote, and helpe therfore.

There be some shepe, that hath a worme in his foote, that maketh hym halte. Take that shepe, and loke betwene his clese, and there is a lyttell hole, as muche as a greate pynnes head, and there in groweth fyue or syxe blacke heares, lyke an ynche long and more, take a sharpe poynted knyfe, and slytte the skynne a quarter of an ynche long aboue the hole and as muche benethe, and put thy one hande in the holowe of the fote, vnder the hynder clese, and set thy thombe aboue almoste at the slytte, and thruste thy fyngers vnderneth forward, and with thy other hand, take the blacke heares by the ende, or with thy knynes poynte, and pul the heares a lyttell and a lyttell, and thruste after thy other hande, with thy fynger and thy thombe, and there wylle come oute a worme lyke a pese of fleshe, nygh as muche as a lyttel fynger. And whan it is out, put a lyttel tarre into the hole, and it wyll be shortely whole.

¶ The

¶ The blonde, and remedy if one come betyme.

There is a sickness amōg shepe, and is called the blonde, that shepe that hathe that, will die sodeinly, and er he dye, he will stande still, and hange downe the head, & other while quake. If the shepeherde can espye hym, let him take and rubbe hym about the head, & specially about his eares, and vnder his eyes, & with a knyfe cut of his eares in the middes, & also let hym bloud in a veyne vnder his eies: and if he blede wek, he is lyke to lyue, & if he blede not, than kil him, and saue his flesshe, for if he dye by hym selfe, the flesshe is loste, and the skyn wyll be ferre ruddyer lyke blonde, more than an other skynne shall be. And it taketh moste commonly the fatteste and best lykynge.

¶ The pockes, and remedy therfore.

The pockes appere vppon the skyn, and are lyke red pymples, as brode as a farthynge, and therof wyll dye many. And the remedy therfore is, to handle all thy shepe,

shepe, and to loke on euery parte of theyr bodyes: and as manye as ye fynde taken therwith put theim in freshe newe grasse, and kepe them fro theyr felowes, and to loke thy flocke ofte, and drawe theim as they neede. And if it be in sommer tyme, that there bee no froste, than wasshe them, howe be it some shepeherdes haue other medycines.

¶ The woode euyll, and remedy therfore.

There is a sickenesse among shepe, and is called the wode euyll, and that cometh in the sprynge of the yere, and taketh theim moste commonly in the legges, or in the necke, and maketh them to halt, and to holde theyr necke awry. And the moste parte that haue that sicknesse, wil dye shortely in a day or two. The beste remedy is, to wasshe theim a littell, and to chaunge theyr grounde, and to bryng theim to lowe ground and freshe grasse, And that sycknes is moste commonly on hylly grounde, ley grounde, and ferny grounde. And some men vse to let them bloudde vnder the eye in a vaine for the same cause.

¶ C

✣ To washe sheepe.

IN Iune is tyme to shere sheepe, and ere they bee shorne, they muste be verye welle washen, the whiche shall be to the owner great profyte in the sale of his woolle, and also to the clothe maker. but yet beware, that thou put not to many shepe in a penne at one tyme, neither at the washyng, nor at the shearyng. for feare of murtheryng or ouer pressyng of theyr felowes, and that none goe awaye, tylle he be cleane washen, and se that they, that holde the shepe by the head in the water, holde his head bye enoughe for drownyng.

¶ To shere sheepe.

TAke hede of the sherers, for touchyng the shepe with the sheres, and specially for pryckyng with the poyncte of the sheres, and that the shepeherde be alway redy with his tarboxe to salue theim. And se that they be welle marked, both eare marke, pitche marke, and radel marke, and let the woolle be welle folden or wounden with a wolle wynder, that can good skylle therof, the whiche shall do muche good in the sale of the same.

¶ To

¶ To drawe and seuer the badde shepe frome the good.

VVhan thou haste all shorne thy sheepe, it is than best tyme to drawe them, and so seuer theym in dyuers sortes, the shepe, that thou wylte fede, by theim selfe, the ewes by theym selfe, the share hogges and theyues by theim selfe, the lambes by theym selfe, wedders and the rammes by them selfe, if thou haue so many pastures for theym: for the byggest wyll beate the weikeste with his head. And of euery sorte of shepe, it may fortune there be some, that like not, and be weike, those wolde bee put in freshe grasse by theim selfe: and whan they be a kittel mended, than sel them, and ofte chaunge of grasse shal mend all maner of cattell.

¶ What thynge rotteth shepe.

IT is necessarye, that a shepeherde shoulde knowe, what thynge rotteth shepe, that he myght kepe theim the better. There is a grasse called sperewort, and hath a longe narowe leafe, lyke a speare head, and it wyll growe a foote hygh, and beareth a yelowe

floure

ſſoure, as brode as a peny, and it groweth alwaye in lowe places, where the water is vſed to ſtande in wynter. An other graſſe is called peny graſſe, and groweth lowe by the erthe in a mariſſhe grounde, and hath a leafe as brode as a peny of two pens, and neuer beareth ſſoure. All maner of graſſe, that the land flonde renneth ouer, is verye ylle for ſſhepe, by cauſe of the ſande and fylthe that ſtycketh vppon it. All marreys grounde and marſſhe grounde is ylle for ſſhepe. the graſſe that groweth vppon falowes is not good for ſſhepe: for there is muche of it wiede, and ofte tymes it cometh vppe by the roote, and that bryngeth erthe with it, and they eate both. &c. Mylderwe graſſe is not good for ſſhepe, and that ye ſhall knowe two wayes. One is by the leaues on the trees in the morynynge, and ſpecyally of okes, take the leaues, and putte thy tonge to them, and thou ſhalt fele like hony vppon them. And alſo there wyll be many kelkes vppon the graſſe, and that cauſeth the mylderwe. wherfore they may not well be let out of the folde, tyll the ſonne haue dompnation to drye them awaye. Alſo hunger rotte is the worſt rotte that can be, for there is neither good fleſſhe nor good ſkynne, and that cometh for lacke of meate, and ſo for hunger

they

they eate suche as they can fynde: and so will not pasture shepe, for they selden rot but with mylde wes, and than wyll they haue muche talowe and flesshe, and a good skyn. Also white snailes be yll for shepe in pastures, and in falowes. There is an other rotte, whiche is called pelte rotte, and that commeth of greate wete, specyally in woodde cuntreyes, where they can not dyre.

¶ To knowe a rotten shepe dyuers maner wayes, where of some of them wyll not fayle.

TAke bothe your handes, and twyrle vpon his eye, and if he be ruddy, and haue red stryndes in the white of the eye, than he is sounde, and if the eye be white, lyke talowe, and the stryndes darke coloured, than he is rotten. Also take the sheepe and open the wolle on the syde, and yf the skynne be of ruddy colour and dyre, than is he sounde, and if it be pale coloured and watrye, than is he rotten. Also whan ye haue opened the wolle on the syde, take a lyttell of the woll betwene thy fynger and thy thombe, and pull it a lyttel, and if it sticke faste, he is sounde, and if it come lyghtely

of.

of, he is rotten. Also whan thou haste kylde a shepe, hys belly wyll be full of water, if he be sore rotten, and also the fatte of the flesshe wyll be yelowe, if he be rotten. And also if thou cut the lyuer, therin wyll be lyttel quikens lyke flokes. And also the lyuer wyl be full of knottes and white blysters, yf he be rotten, and also sethe the lyuer, if he be rotten, it will breke in peces, and if he be sounde, it wyll holde together.

¶ To bye leane cattell.

THESE housbandes if they shall well thryue, they muste haue bothe kye, oxen, horses, mares, and yonge cattell, and to rere and brede euery yere some calues, and foles, or els shall he bee a byer. And yf thou shalte bye oxen for the plought, se that they be yonge, and not gowlie, nor broken of heare, neyther of tayle, nor of pyssell. And yf thou bye kye to the payle, se that they be yong and good to milke, and fede their calues wel. And if thou bye kye or oxen to feede, the yonger they be, the rather they wyll fede, but loke well, that the heare stare not, and that he lycke hym selfe, and be whole mouthed, and want no tethe. And though he haue the goute,

and be broken, bothe of tayle and pyssell, yet wyll he fede: But the gouty oxe wyll not be dryuen farre, and se that he haue a brode rybbe and a thycke hyde, and to be lose skinned, that it stycke not harde nor streyte to hys rybbes, for than he wyll not fede.

¶ To bye falte cattell.

If thou shalte bye falte oxen or kye handel them, and se that they be soft on the fore croppe, behynde the shulder, and vpon the hindermoste rybbe, and vpon the huckbone, and the nache by the tayle. And se the oxe haue a greate codde, and the cowe greate nauyll, for than it shulde seme, that they shulde be welt allowed. And take hede, where thou byeste any keane cattel or fat, and of whom, and where it was bred. For if thou by out of a better groūd than thou hast thy selfe, that cattell wyll not lyke wyth the. And also loke, that there be no maner of sycknes amonge the cattell in that towneshyp or pasture that thou byest thy catel out of. For if there be any murren or louge sought, it is great ieoperdy: for a beast maye take sycknes ten or .xii. dayes or more, ere it appere on hym.

¶ Dyuers

Diuers syckenesses of cattel, and remedies therfore, and first of murren.

AND yf it fortune to falle murren amonge thy beastes, as god forbede, there be men enoughe can helpe them. And it commeth of a rankenesse of blonde, and appereth moste commonly first in the head: for his heed wyll swell, and his eyen waxe greate, and renne of water and frothe at the mouthe, and than he is paste remedy, and will dye shortely, and wyll neuer eate after he is sycke. Than flea hym, and make a depe pitte faste by, there as he dyethe, and caste him in, and couer hym with erthe, that no dogges maye come to the caryen. For as many beastes, as feleth the smelle of that caryen, are lykely to be infecte, and take the skynne, and haue it to the tanners to sell, and bringe it not home, for perylle that maie fal. And it is commonly vsed, and cometh of a greate charitee, to take the bare head of the same beaste, and put it vpon a longe poke, and set it in a hedge, faste bounden to a stake, by the highe waye syde, that euery man, that rydethe or goeth that waye, maye se and knowe by that signe, that there is syckenes of cattell in the towne.

shyp. And the housbandes holde an opynion, that it shall the rather cease. And whan the beaste is flaine, there as the murren dothe appere bestwene the flesshe and the skynne, it wyll ryde vppe lyke a ielly and frothe an inche depe or more. And this is the remedy for the murren. Take a smalle curteyne corde, and bynde it harde aboute the beastes necke, and that wyll cause the bloudde to come in to the necke, and on eyther syde of the necke there is a vayne that a man maie fele with his fynger: and than take a bloud yren, and set it streight vppon the vayne, and smyte hym bloudde on bothe sydes, and let hym blede the mountenaunce of a pynte or nyghe it, aud than take awaye the corde, and it will staunche bleding. And thus serue all thy cattell, that be in that close or pasture, and there shal no mo be sicke by goddes leue.

¶ Longe sought, and remedy therefore.

There is an other maner of syckenesse among bestes, and it is called longe sought, and that sicknes wil endure lōg, and ye shal perceiue it by his hoystynge, he wyl stand muche, & eate but a littel, and waye very holowe and

thin. And he will hoyst .xx. times in an houre, and but fewe of them do mende. The beste remedy is to kepe thy cattell in sondrye places. and as many as were in company with that beast, that fyrst fell sycke, to let them a litell bloudde. And there be many men, that can cure them, and that is to cutte the dewlappe before, and there is a grasse, called feiter grasse, take that grasse, and broyse it a lytell in a morter, and than put therof as muche as an hennes egge into the saied dewlappe, and se it fall not oute. Thus I haue seen vsed, and men haue thought it hath done good.

Dewbolue, and the harde remedy therfore.

AN other dysease amonge beastes is called dewbolue, and that cometh whan a hungry beaste is put in a good pasture full of ranke grasse, he will eate so muche, that hys sydes will stande as high as his backe bone, and other whyles, the one syde more than the other, and but fewe of them will dye, but he maye not be dryuen hastely, nor laboured, beynge so swollen, and the substannce of it is but wynde: and therefore he wolde be softly dryuen, and not sytte

downe. Howe bee it I haue seen a man take a knyfe, and thrustе hym thorowe the skynne and the flesshe two inches depe, or more. vi. inches or more from the ridge bone, that the wynde maye come out. For the wynde lyeth betwene the flesshe and the great paunche.

Of Rysen vpon, and the remedy therefore.

Another dysease is called rysen vpon, and no man can tell howe, nor wherof it cometh: but ye shall perceyue that by swellynge in the head, and specyally by the eyes: for they wyll renne on water, and close his syghte, and wyll dye shortly within an houre or two, if he be not holpen. This is the cause of his disease. There is a blister rysen vnder the tounge, the whiche blister must be slytte with a knyfe a crosse. When ye haue pulled out the tongue, rubbe the blyster well with salte, and take an hennes egge, and breake it in the beastes mouthe shell and all, and cast salte to it, and holde vp the bestes head, that all maye be swalowed downe into the body. But the breakynge of the blyster is the great helpe, and dyrect the beaste a lytell aboute, and this shall saue hym, by the helpe

herpe of Jesu.

¶ The turne, and remedy therfore.

There be beastes that wyll turne about whan they eate theyr meate, and wyll not fede, and is great ieoperdy for falsynge in pyttes, dyches, or waters: and it is because there is a bladder in the forehead betweene the brayne panne and the braynes, the whiche must be taken out, or els he shal neuer mende, but dye at lengthe, and this is the remedy and the greatest cure that can be on a beaste. Take that beast, and cast him downe, and bynde his foure fete together, and with thy thombe, thruste the beast in the forehead, and where thou fyndest the softest place, there take a knyfe, and cut the skyn, three or foure inches on bothe sides betwene the hornes, and as muche benethe towarde the nose and flea it, and turne it vp, and pyn it faste with a pyn, and with a knyfe cut the brayne pan. ii. inches brode, and three inches longe, but se the knyfe go no deper than the thyckenes of the bone for perysshynge of the brayne, and take away the bone, and than shalt thou se a bladder full of water two inches longe and more, take that out, and hurt not the brayne, and than lette

downe the skynne, and sowe it faste there as it was before, and bynde a clothe two or three folde vpon his forehead, to kepe it from colde and wete. v. or. xii. dayes. And thus haue I seen many mended. But if the beaste be fatte, and any reasonable meate vpon hym, it is best to kyll hym, for than there is but lyttell losse, And if the bladder bee vnder the horne, it is past cure. A Sheepe wyll haue the turne as well as a beast, but I haue seen none mended.

¶ The warrybrede and remedy therfore.

There be beastes that wyll haue warrybredes in dyuers partes of theyr body and legges, and this is the remedy. Caste hym downe, and bynde his foure fete together, and take a culture, or a payre of tonges. or suche an other yren, & take it glowing hote: and if it be a longe warrybrede, sere it of harde by the body, and if it be in the beginnynge, and be but flatte, than lay the hot yren vpon it, and sere it to the bare skyn, and it wyll behoke for euer, be it horse or beast.

¶ The

¶ The foule, and the remedy therfore.

There be beastes, that wil haue the foule, and that is betwene the cleese, sometyme before, and sometyme behynde, and it wyll swell, and cause hym to halt, and this is the remedy. ¶ Cast hym downe and binde his foure fete together, & take a rope of heare, or a hey rope, harde wrythen together, and put it betwene his cleese, and drawe the rope to and fro a good season, tyll he blede well, and than laye to it softe made tarre, and binde a clout aboute it, that no myre nor grauell come betwene the clese: and put hym in a pasture, or let hym stande styll in the house, and he wyll be shortly hole.

¶ The goute without remedy.

There bee beastes, that wyll haue the goute, and moste commonly in the hynder fete, and it wyll cause them to halt, and go starkely. And I knewe neuer man that coulde helpe it, or fynde remedye therfore, but all onely to put hym in good grasse, and fede hym.

¶ To rere calues.

IT is conuenient for a housbande to rere calues, and specially those that come betwene Candelmasse and May, for that season he maie spare mylke beste, and by that tyme the calfe shall be wayned, there wyll be grasse enoughe to put hym vnto. And at winter he wyll be bygge enoughe to saue hym selfe amonge other beastes, with a lyttell fauoure. And the damme of the calfe shall bull agayne, and bryngе an other by the same time of the yere: and if thou shalt tary, tyll after May, the calfe wolde be weyke in wynter, and the damme woulde not bull agayne: but ofte tyme go bareyn. And if thou shalte rere a calfe, that cometh after Mygheelmasse, it wyll be costly to keepe the calfe all the wynter season at hey, and the damme at harde meate in the house, as they vse in the playne champyon countrey. And a cowe shall geue more mylke with a litteli grasse and strawe, kynge without in a close, than shee shall dooe with hey and strawe, kynge in an house. for the harde meate dryeth vp the mylke. But he that hath no pasture, must do as he maie but yet is it better to the housbande, to sell those

calues

calues, than to rere theim, because of the cost, and also for the profitte of the mylke to his house, and the rather the cowe wyll take the bull. If the husbande go with an oxe plough, it is conuenient, that he rere two oxe calues, and two cowe calues at the least, to vphold his stocke, and if he maie dooe mo, it wyll bee more profyte. And it is better, to wayne thy calues at grasse before. And that man, that maye haue a pasture for his kye, and an other for his calues, and water in theim both, maie rere and brede good beastes with lyghte cost. And if thou waine thy calues with hey, it wyl make them haue great belyes, and the rather they wyll rotte, when they come to grasse, and in wynter they wolde be put in a house by them selfe, and geuen hey on the nyghtes, and put in a good pasture on the day, and they shall be muche better to handell, when they shal be kye or oxen.

¶ To gelde calues.

IT is tyme to gelde his oxen calues in the olde of the moone, when they be .x. or .xx. dayes olde, for than it is leaste ieoperdye, and the oxe shall be the more hyer, and the lenger of body, and the lōger horned: and that

mait

maye be well proued, to take two oxe calues, bothe of one kynde, of one makynge, and both of one age, gelde one of theim, and let the other go foorthe, and be a bull and put theim bothe in one pasture, tyll they be foure or fiue yere olde: and than shall ye se the oxe calfe, ferre greatter euery waye than the bull, there is no cause, but the geldynge, and yf thou gelde them not, tyll they be a yere olde, there is more ieopardye, he shall be lesse of bodye, and shorte horned.

Horses and mares to drawe.

A Housbande maye not be without horses and mares, or bothe, and specially if he go with a horse plought he muste haue both his horses to drawe, and his mares to bringe coltes, to vphold his stocke, and yet at manye tymes they maye drawe well, if they bee well handled. But they maye not beare sackes, nor bee ridden vppon no iourneys, whan they be with fole, and specyally whan they haue gone with fole twentie, or foure and twenty wekes, for than is the greatest ieopardy. For if she be ridden vpon, and set vp hotte, or tourned out, and take cold, she wil caste hir fole, the whiche wolde bee a greate

losse

losse to the housbande. For she wyll labour, and beare whan she hathe foled, and drawe whan she is with fole, as well as the horse. It is conuenient for the housbande to knowe, whan his mare woulde bee horsed. It is the common saiyng, that she wyll take the horse within. xv. or. x. dayes, next after that she hathe foled: but that saiyng I holde not with, for and she so dooe, she wyll not holde therto, for the horse doothe dryue hir to it. But. xx. days after, is tymely enoughe to bryngе hir to a horse, for she wyll not holde to it, excepte she be kene of horsyng, and that shalbe knowe by hir shappe: for that wyll twyrle open, and close agayne many tymes in an houre: and than bryng hir to a horse, and let hir be with hym a daye or a nyght, and that is sufficient. For it is better to keepe the horse frome the mares, than to go with theim, for dyuers causes, and specyally he shall be more lusty, and the more horse coltes shall be geate. But he that hath very many mares, maie not alwaie attende theim, but let theim go to getter, and take as god sendes it. Some men holde an opinion, that if the horse be put to the mare in the begynnynge of the moone, after it bee prime, he shall geate a horse fole. And some men saye the contrary: that if he be putte to

the

the mare in the olde of the moone, he ſhoulde geate horſe foles. And I ſaye, it maketh no matter, whether: for this cauſe I haue proued. I haue my ſelfe. xv. mares and more, able to beare the horſe, and from Maye daie vnto ſaynte Barthylmewes daye. I haue. v. or. vi. horſes goynge with theym bothe daye and nyghe, and at the folynge tyme I haue vpon one daye a horſe fole, and on the next daye, or ſeconde, a mare fole, and on the thirde or fourth day next after, a horſe fole agayne, and ſo euerye weeke of bothe ſortes, and by theyr oppynyon or reaſon I ſhulde haue. xiiii. dayes together horſe foles, and other. xiiii. dayes tygether mare foles. And me ſemeth, that thoſe men, that holde that oppiniou, ſpeke ſophyſtycally, that if ſo bee, they layde any wagers thervppon, that they ſhoulde bothe wynne in their owne conceyte by this reaſon, whether it were gette in the newe of the moone or in the olde of the moone, it is a horſe fole, becauſe a horſe gate it, though it be a felly fole and it is a mare fole, becauſe a mare foled it, thoughe it be a horſe colte. And ſo (Diuerſis reſpectibus) theyr opinions maye be trewe. But of one thynge I am certayne, that ſome one horſe wyll gette more horſe foles, than other horſes wyll dooe, and lyke wyſe, a mare

wyll

wyll beare, moe mare fokes than some other mare wyll dooe, thoughe they be horsed bothe with one horse. Me semeth there is no reason why, but the lustynesse of the nature of bothe partes, whether of theim shall haue the dominacion. But and ye haue mares of dyuers colours, than do as I do, seuer them in diuers pareels, and put to your white mares, a grey horse, or a whyte horse, that hathe no white rathe in the forehead, and to your grey mares a whyte horse, so that he be not al white skynned aboute the mouthe. And to your mares of colour, that haue no whyte vpon them, a coloured horse, that hath muche whyte on hym, and to your coloured mares of mayne whyte, a horse of colour of mayn whyte. And thus shal ye haue welk corkered coltes. It maketh no mater, of what colour the horse bee, so he be neyther whyte nor grey. For if ye put a whyte horse to a coloured mare, she shall haue moste comonly a sandy colte, lyke an yren grey, neyther lyke syre nor damme. Howe be it I haue seen and knowen many mares, that wyl haue theyr colte lyke the horse that gate it, the which is agaynste kynde of mares, for a man maye rather gette one good horse, than many good mares.

The

¶ The losse of a lambe, a calfe, or a fole.

IT is lesse hurte to a man, to haue his cowe caste hir calfe, than an ewe to caste hir lambe. For the calfe wyll soncke as much mylke, er it be able to kylle, as it is woorthe, and of the ewe cometh no profyte of the milke, but the lambe. How be it they vse in some places to mylke theyr ewes, whan they haue wained their lambes: but that is great hurt to the ewes, and wyll cause theim, that they wylle not take the ramme at the tyme of the yere for pouertie, but go barreyne. And if a mare caste hir fole, that is thyrse so great a losse, for yf that fole be commen of good brede, as it is necessary euery man to prouyde: for as much costes and charges hath a bad mare as a good, in shorte space the fole, with good keppynge, maie be solde for as muche money as wold bie many calues and lambes.

¶ What cattell shuld go together in one pasture.

BEastes alone, nor horses alone, nor sheepe alone, excepte it be sheepe vpon a verye hyghe grounde, wyll not eate a

pasture

paſture euen, but kraue many tuftes and hygh graſſe in dyuers places, excepte it be ouer laide with cattel. Wherfore knowe, that horſes and beaſtes wyll agree well in one paſture, for there is ſome maner of graſſe, that a horſe wyll eate, and the beaſt wyl not eate, as the fytches, flaſſhes, and lowe places, and all the holowe bunnes and pypes that growe therin. But horſes and ſhepe wyll not ſo well agree, except it be ſhepe to feede, for a ſhepe wyll go on a bare paſture, and wyll eate the ſweteſte graſſe: and ſo wyll a horſe, but he wolde haue it lenger. Howe be it he wyll eate as nygh the erthe as a ſhepe, but he can not ſo ſone fyll his belly. To an hundred beaſtes ye maye put. xx. horſes, if it be lowe ground, and if there be graſſe enoughe, put in an hundredſhepe, and ſo after ther ate, be the paſture more or leſſe. And after this maner they may fede and eate the cloſe euen, and leue but fewe tuftes. And if it be an hyghe grounde, put in mo ſhepe, and leſſe beaſtes and horſes. Melch kye, and draught oxen, wyll eate a cloſe muche barer than as many fatte kye and oxen. And a melche cowe maie haue to much meate: for if ſhe waxe fatte, ſhe wyll the rather take the bulk, and gene leſſe mylke. For the fatnes ſtoppeth the pores and the veynes, that ſhulde

bryngē the mylke to the pappes. And therfore meane grasse is beste to kepe hir in a meane estate. And if a cowe be fatte, when she shall calue, than is there great ieoperdy in hir, and the calfe shall be the lesse: but ye can not geue your draught oxe to muche meate, excepte it be the aftermath of a late mowen medowe. for that wyll cause hym to haue the gyrre, and than he maye not wel labourē. And there bee to muche grasse in a close, the cattel shall fede the worse. for a good bytte to the erthe is sufficyent. for if it bee longe, the beaste wyll byte of the toppe and no moze, for that is sweeteste, and the other lyeth styll vppon the grounde, and rotteth, and no beast wyll eate it but horse in wynter, but these beastes, horses and sheepe, maye not be fodered together in wynter, for than they wolde be severed: for els the beastes with theyr hornes, wyll but bothe the horses and the shepe, and gore theim in theyr bellyes. And it is necessary to make standynge cratches, to caste theyr fodder in, and the staues set nyghe enough together, for pullynge theyr fodder to hastely out, for shedynge. And if it be layde vppon the erthe, the fourthe parte therof wyll be losse: and if ye laye it vppon the erthe, laye it euery tyme in a newe place, for the olde wyll marre

the

the newe.

¶ The properties of horses.

Thou grasyer, that maiste fortune to bee of myne opinion or condicion, to loue horses and yonge colles or foles, to go amonge the cattell, take hede, that thou be not begyled, as I haue ben an hundred tymes and more. And first thou shalt knowe, that a good horse hath. liiii. propertyes, that is to say. ii. of a man. ii. of a bauson or a badger. iiii. of a lyon. ix. of an oxe. ix. of a hare. ix. of a foxe. ix. of an asse, and .x. of a woman.

¶ The two properties, that a horse hath of a man.

¶ The fyrste is, to haue a proude herte, and the seconde is, to be bolde and hardy.

The. ii. properties of a bauson.

¶ The first is, to haue a white rase or a balle in the forehead, the second, to haue a whyte fote.

¶ The. iiii. properties of a lyon.

¶ The fyrste is, to haue a brode breste, the seconde, to be stysse docked, the thyrde, to be wylde in countenaunce, the fourthe, to haue foure good legges.

The. ix. propertyes of an oxe.

¶ The fyrste is, to be brode rybbed, the. ii. to be lowe brawned, the thyrde, to be sholde

pasturned, the . iiii . to haue great senewes, the fyfte, to be wyde betwene the challes, the. vi. is, to haue greate nosethrylles, the . vii. to be bygge on the chyn, the . viii . to bee fatte and well fedde, the. ix. to be vpryghte standyng.

¶ The. ix. propertyes of an hare.

¶ The fyrste is styffe eared, the seconde, to haue greate eyes, the thyrde, rounde eyes, the fourthe, to haue a leane head, the fyfth, to haue leane knees, the syxte, to be wyght on foote, the seuenth, to turne vpon a littel grounde, the viii. to haue shorte buttockes, the . ix . to haue two good fyllettes.

¶ The. ix. properties of a foxe.

¶ The fyrste is, to be prycke eared, the seconde, to bee lyttell eared, the thyrde, to be rounde syded, the fourthe, to be syde tayled, the fyfte, to be shorte legged, the syxte, to be blacke legged, the . vii. to be shorte trottynge, the. viii. to be well coloured, the nynth, to haue a lyttell head.

¶ The ix. propertyes of an asse.

¶ The fyrste is to be small mouthed, the se- rounde, to be longe rayned, the . iii . to be thyn cressed, the fourthe, to be streyght backed, the fyfth, to haue smalle stones, the syxte, to be lath legged, the seuenth, to be rounde footed, the eyght, to be holow footed, the. ix. to haue a

tonghe

tougbe houe.

¶ The.x. propreties of a woman.

¶ The fyrst is, to bee mery of chere, the seconde, to be well paced, the thyrde, to haue a brode forehead, the fourth, to haue brode buttockes, the fyfthe, to bee harde of warde, the syxte, to bee easye to lepe vppon, the.vii. to be good at a louge iourney, the eyght, to be well sturryng vnder a man, the.ix. to be alwaie besy with the mouthe, the tenth, euer to bee chowyng on the brydell.

¶ It myght sortune I could shewe as many defautes of horses, as here be good propertyes, but than I shulde breake my promyse, that I made at Grombalde brydge, the firste tyme I wente to Ryppon for to bye coltes. But it is to suppose, that if a horse want any of these good propertyes, that he shulde haue a defaute in the same place. And this is sufficient for this tyme.

¶ The deseases and sorance of horses.

NOwe it is to bee knowen, the soraunce and dyseases of horses, & in what partes of theyr bodyes they be, that a man maye the rather perceyue them. And howe be it, that it may be agaynst my profyt, yet I wil shewe you suche as cometh to my mynde.

The kampas.

¶ In the mouthe is the kampas, it is a thicke skyn full of bloude, hangynge ouer his tethe aboue, that he maie not eate.

The barbes.

¶ The barbes be lyttell pappes in a horse mouth, and lette hym to byte: these two be sone holpen.

Mournyng of the tonge.

¶ Mournynge of the tonge is an yll dysease, and hard to be cured.

Pursy.

¶ Pursy is a disease in an horses bodye, and maketh hym to blowe shorte, and appereth at his nosethirlles, and cometh of colde, and maie be well mended.

Broken wynded.

¶ Broken wynded is an yll desease, and cometh of rennynge or rydynge ouer muche, and specially shortely after he is watred, and appereth at his nosethyrll, at his flanke, and also at his tnell, and wyll not be mended, and wyll muche blowe and cougbe, if he be sore chased, and it wyll least appere, when he is at grasse.

Glaunders.

¶ Glaunders is a disease, that may be mended, and cometh of a heate, and a soderyne colde

cold, and appereth at his nosethyrlles, and betwene his chall bones.

Mournyng on the chyne.

¶ Mournynge on the chyne is a desease incurable, and it appereth at his nosethyrll lyke oke water. A glaunder, whan it breaketh, is lyke matter. Broken wynded, and pursifnes, is but shorte blowynge.

Strangullyon.

¶ Strangulyon is a lyght dysease to cure, and a horse wyll be very sore sycke therof, and cometh of a chafynge hote, that he swete, and after it wyll ryse and swell in dyuers places of his body, as muche as a mannes fyste, and wyll breake by it selfe, if it be kepte warme, or els is there ieoperdy.

The hawe.

¶ The hawe is a sorance in a horse eye, and is lyke a gristell, and maye wel be cutte out, or els it wyll haue out his eye, and that horse that hath one, hath commonly two.

Blyndnes.

¶ A horse wyll waxe blynde with labour, and that maie be cured betyme.

Hiues.

¶ The hiues is a sorance vnder a horse ere, betwene the ouer ende of the chall bones and the necke, and are rounde knottes betwene

the ſkyn and the fleſſhe lyke tennes ballles, and if they bee not kilde, they will waxe quicke, and eate the rootes of the hoꝛſe eares, and kil him.

The coꝛdes.

¶ The coꝛdes is a thynge that wyll make a hoꝛſe to ſtumble, and ofte to falle, and appereth befoꝛe the foꝛther legges of the body of the hoꝛſe, and maie well be cured in. ii. places, and there be but fewe hoꝛſes, but they haue parte therof.

The farcyon.

¶ The farcyon is an yll ſoꝛannce, and maie well be cured in the begynnynge, and wyll appere in dyuerſe places of his bodye, and there wyll ryſe pympkes as muche as halfe a walnutſhell, and they will folowe a veyne, and wyll breake by it ſelfe. And as many hoꝛſes as do playe with hym, that is ſoꝛe, and gnappe of the matter that renneth out of the ſoꝛe, ſhall haue the ſame ſoꝛance within a moneth after: and therfoꝛe kepe the ſycke from the whoke. And if that ſoꝛance be not cured betyme, he wyll dye of it.

A malander.

¶ A malander is an yl ſoꝛance, and may well be cured foꝛ a tyme, but with ilkeppyng it will come agayne, and appereth on the foꝛther

legges,

legges, in the bendynge of the knee behynde, and is lyke a scabbe or a skal: and some horses wyll haue twoo vpon a legge, within an inche together, and they wyll make a horse to stumble, and other whyle to fall.

¶ A selander.

¶ A selander is in the bendynge of the legge behynde, lyke as the malander is in the bendynge of the legge before, and is lyke a malander, and maie be well cured.

A serewe.

¶ A serewe is an yll sorraunce, and is lyke a splent, but it is a littell longer and more, and reth vppe to the knee on the inner syde. And some horses haue a throughe serewe on bothe sydes of the legge, and that horse must nedes stumble and fall, and harde it is to be cured.

A splent.

¶ A splent is the leaste sorraunce that is, that alwaye continueth excepte the lampas. And many men take vpon theim to mende it, and do payre it.

A ryngbone.

¶ A ryngbone is an yll sorraunce, and appereth before on the foote, aboue the hone, as well before as behynde, and wyll be swollen three inches brode, and a quarter of an inche or more of heygh te, and the heare wyll stare

and waxe thyn, and wyll make hym to halte, and is yll to cure, if it growe longe.

Wyndgalles.

¶ Wyndgalles is a lyghte sorance, and cometh of great labour, and appereth on either syde of the ioynct aboue the fetelockes, as wel before as behynde, and is a lyttell swollen with wynde.

Morfounde.

¶ Morfounde is an yll sorance, and cometh of rydynge faste tyll he sweate, and than sette hym sodeynely in a colde place, without lytter, and take cold on his fete, and specially before, and appereth vnder the houe in the hert of the soole, for it wyll growe downe, and waxe whyte, and cromely lyke a pomis. And also wyl appere by processe by the wrynckles on the houe, and the houe before wyll be thycker, and more bryckle, than and he hadde not been morfounde, nor he shall neuer trede so boldly vpon the harde stones, as he dydde before, nor wyll not be able to beare a man a quarter of a yere or more, and with good paryng and shoynge, as he oughte to be, he wyll do good seruyce.

The coltes euyll.

¶ Coltes euyll is an yll disease and cometh of rankines of nature and bloudde, and appe-

reth

reth in his foote, for there wyll he swell greate, and wyll not be harde, and soone cured in the begynnyng.

The bottes.

¶ The bottes in an yll dysease, and they lye in a horse mawe, and they be an inch long white coloured, and a read head, and as muche as a fyngers ende, & they bee quycke, and stycke faste in the mawe syde, it appereth by stampynge of the horse, or tombrynge, and in the beginnyng there is remedye enoughe, and if they be not cured betyme, they wylle eate throwowe his mawe, and kyll hym.

The wormes.

¶ The wormes is a lyght dysease, and they lye in the greatte paunche, in the belye of the horse, and they are shynynge, of colour lyke a snake, syxe inches in lengthe, greate in the myddes, and sharpe at bothe endes, and as muche as a spyndel, and wyll soone be kylde.

Affreyd.

¶ Affreyd is an yll dysease, and cometh of greate labour and rydynge faste with a contynuall sweate, and than sodeynly to take a great colde, his legges wyll be styffe, and hys skyn wyll stycke fast to hys sydes, and may be well cured.

Nauylgall.

¶ Nauyl-

¶ Mayngal is a sorraunce, hurte with a saddle, or with a buckle of a croper, or suche other, in the myddes of the backe, and maye be lyghtely cured.

A spauen.

¶ A spauen is an yll sorance, whervppon he wyll halte, and specyally in the begynnynge, and appereth on the hynder legges within, and agaynste the ioynte, and it wyll bee a lyttell swolen and harde. And some horses haue throughe spauen, and appereth bothe within and without, and those be yll to be cured.

A courbe.

¶ A courbe is an yll sorance, and maketh a horse to halte sore, and appereth vppon the hynder legges streyght behynde, vnder the ramborell place, and a lyttell benethe the spauen, and wyll be swollen, and yll to cure if il growe longe vpon hym.

The stryngе halte.

¶ The stryng halte is an yl dysease, and maketh him to twytche vp his legge sodeynly, and maketh hym to halte, and cometh ofte with a colde, and dothe not appere outwarde.

Enterfyre.

¶ Enterfyre is a sorance, and cometh of yll swoynge, and apereth ofte both behynde and before, betweue the fete agaynst the fetelocks

kes, there is no remedy but good sowynge.

Mylettes.

¶ Mylettes is an yll sorance, and appereth in the fetelockes behynde, & causeth the heare to sprede thre or foure inches of lenght, and a quarter of an ynche in brede, lyke as it were bare, and yll to cure, but it maye be perceyued, and specyally in wynter tyme.

The peynes.

¶ The peynes is an yll sorannce, and appereth in the fetelokes, and wyl swel in wynter tyme, and ryse of water, and the heare wyll stare and be thyn, and yl to cure, but it wyl be seen in wynter.

Cratches.

¶ Cratches is a sorannce that wyll cause a horse to halte, and cometh of yll kepyng, and appereth in the pasturues, lyke as the skyn were cut ouerthwarte, that a man maye laye a whyte strawe, and it is sone cured.

Atteynt.

¶ Atteynt is a sorance, that cometh of an ouer reachynge, yf it be before, and if it be behynde, it is of the tredynge of an other horse, the whyche may be soone cured.

Grauelynge.

¶ Grauelynge is a hurte, that wyll make a horse to halte, and cometh of grauelle and

lyttell stones, that goth in betwene the bongs and the hert of the foote and is soone mended.

A cloyed.

¶ A cloyed is an hurte that cometh of yll shoynge, whan a smythe dryueth a nayle in to the quycke, the whych will make hym to halte and is soone cured.

The scabbe.

¶ There is a dysease amonge horses, that is called the scabbe, and it is a scorse in dyuers places of his body. And it cometh of a pouertie and yll kepyng, and is moste commonly amonge old horses, and wyll dye therupon, and maie be well cured.

Lowsy.

¶ There be horses that wyll be lowsy, and it cometh of pouertie, colde and yll keppnge, and it is moste commonly amonge younge horses, and men take lyttell hede vnto it, and yet they wyll dye therupon, and it maye be soone cured.

Warts.

¶ There is a defaute in a horse, that is neyther sorance, hurte nor disease. and that is, if a horse wante warts behynde, beneithe the spauen place, he is no chapmannes ware, if he be wylde, but if he be tame, and haue ben rydden vpon, than **Caueat emptor**, beware

the

the byer for the byer hath both his eyes to see, and his handes to handell. It is a saiynge, that suche a horse shoulde dye sodeynely, whan he hath lyued as many yeres as the moone was dayes olde, at suche tyme as he was foled.

The saiynge of the frenche man.

¶ These be sorraunce, hurtes and dyseases, that be nowe come to my mynde, and the frenche man sayth, Mort de langue, et de eschine, Sount maladyes saunce medicine, The mournyng of the tongue, and of the chyne, are dyseases without remedy or medicyne. And ferther he sayth, Gardes bien, que il soyt cler de vieu, Que tout trauayle ne soit perdue: Be wel ware, that he be clere of syght lest all thy trauayle or iourneye be lost or nyght. And bycause I am a horse master my selfe, I haue shewed you the sorraunce and dyseases of horses, to the intent that men shulde beware, & take good hede what horses they bye of me or of any other. Howe be it I saye to my customers, and those that bye any horses of me, and euer they wil trust any horse master or corser, whyle they lyue, truste me.

¶ The

¶ The diuersitee bytwene a horse mayster, a corser, and a horse leche.

A horse mayster is he, that bieth wylde horses, or coltes, and bredeth theim, and selleth theym agayne wylde, or breaketh parte of them, and maketh theym tame, and than selleth them. A corser is he, that byeth all rydden horses, and selleth them agayne. The horse leche is he, that taketh vpon hym to cure and mende all maner of diseases and sorraunce that horses haue. And whan these three be mette, if ye had a potycarye to make the fourthe, ye myghte haue suche foure, that it were harde to truste the best of them. It were also conuenient to shewe medicynes and remedyes for al these diseases and sorances, but it wolde be to longe a processe at thys tyme, for it wolde bee as muche as halfe this boke. And I haue not the perfyte connynge: nor the experyence, to shewe medycynes and remedyes for theym all.
And also the horse leches wolde not be content therwith: for it myghte fortune to hurte or hynder theyr occupacion.

¶ Of

Of swyne.

NOwe thou housbande, that haste bothe horses and mares, beastes, and sheepe: It were necessary also, that thou haue bothe swyne and bees. for it is an old saiynge he that hath both sheepe, swine, and bees, sleepe he, wake he, he maye thriue. And that is, because they bee those thynges that moste profyt riseth of in shortest space, with least cost. Than se howe many swyne thou art able to kepe, let them be bores and sowes all, and no hogges. And if thou be able to rere. vi. pigges a yere. than let two of theim bee bores, and foure of theim sowes, and so to continue after the rate. For a bore will haue as littell keppynge as a hogge, and is muche better than a hogge, and more meate on hym, and is redy at all tymes to eate in the wynter season, and to be layde in souse. And a sowe, er she be able to kyl, shal bryng forthe as many pygges or mo, as shee is worth, and hir body is neuer the worse, and wyll bee as good baken as a hogge, and as lyttell keeppyng, but at suche tyme as she hathe pygges. And if thy soowe haue mo pygges than thou wilt rere, sel them, or eate them and rere those pygges, that come aboute lenten tyme specyally the begynnynge of somer, for

they can not be rered in winter, for cold, without great coste.

¶ Of bees.

OF bees is lyttell charge, but good attendaunce, at the tyme that they shall cast the swarme, it is conuenient, that the hyue be set in a garden, or an orchyarde, where as they maie be kepte from the northe wynde, and the mouthe of the hyue towarde the sonne. And in June and July, they do most commonlye caste, and they wolde haue some lowe trees nyghe vnto theim before the hyue, that the swarme maie lyght vpon: and whan the smarme is knytte, take a hyue, and splent it within with three or foure splentes, that the bees maye knytte theyr combes thereto, and annoyncte the splentes, and the sydes of the hyue, with a lyttell honye. And if thou haue no honye, take swete creame: and than set a stole or a forme nyghe vnto the swarme, and laye a clene washen shete vpon the stoole, and than holde the small ende of the hyue downewarde, and shake the bees in to the hyue, and shortely sette it vpon the stoole, and turne vppe the corners of the shete ouer the hyue, and to leue one place open, that the bees maie come in and out: but thou maiste not fight

nor ſtryue with theym for no cauſe, and to laye nettyls vppon the bowes, where as they were knytte, to dryue them from that place, and ſo watche them all that daye, that they go not awaie, and at nyght, whan all be gone vp into the hyue, take it away and ſet it where it ſhall ſtande, and take awaye thy ſpete, and haue claye tempered to laye about it vppon the borde or ſtone, where it ſhall ſtande, that no wynd come in, but the borde is better, and warmer. And to leaue an hole open, on the ſouthe ſyde, of three inches brode, and an inche of heighte, for the bees to come in and out. And than to make a couerynge of wheate ſtrawe or rye ſtrawe, to couer and houſe the hyue about, and ſet the hyue two foote or more from the erthe vppon ſtakes, ſo that a mouſe cannot come to it, and alſo neyther beaſtes, nor ſwyne. And if a ſwarme be caſte late in the yere, they woulde be fedde with honye in wynter, and layde vppon a thynne narowe borde, or a thynne ſclatte or leade, put it into the hyue, and an other thynne borde wolde be ſet before euery hyues mouthe, that no winde come in, and to haue foure or fyue lyttell nyckes made on the nether ſyde, that a bee maye come out, or go in, and ſo faſtened, that the wynde blowe it not downe, and to take it vp

whan he wyll. And that hyue, that is fedde, to stoppe the mouthe cleane, that other bees come not in, for if they doe, they wyll fyghte, and kyll eche other. And beware, that no waspes come in to the hyue, for they wolle kyl the bees, and eate the honny. And also there is a bee called a drone, and shee is greatter than an other bee, and they wylle eate the honny, and gather nothynge: and therefore they wolde be kylde, and it is a sayinge, that she hath loste hir stynge, and than she wyl not labour as the other do.

How we to kepe beastes and other cattell.

IF a housbande shall kepe cattell well to his profitte, he muste haue seuerall closes and pastures to put his cattell in, the which wolde be wel quickesetted, dicked and hedged, that he maye seuer the byggeste cattell frome the weykeste at hys pleasure, and specyallye in wynter tyme, whan they shal be fodered. And thoughe a man be but a farmer, and shall haue his farme.xx. peres, it is lesse coste for hym, and more profyte to quyckeset, dyche, and hegge, than to hare hys cattel go before the herdeman. For let the housbande spende in thre peres as muche money as the keppyng of his beastes, swyne, and shepe, doth cost him

in.iii. yeres, than alwaye after, he shal haue all maner of cattell with the tenthe parte of the corne, and the beastes shal lyke muche better. And by this reason. The herdeman wyll haue for euery beast. ii. d. a quarter, or there aboute: And the swyneherde wyl haue for euery swyne. i. d. at the leaste. Than he must haue a shepeherd of hys owne, or elles he shal neuer thryue, Than reken meate, drinke, and wages for his shepeherde, the herdmans hyre, and the swynherdes hyre, these charges wyll duble hys rent or nyghe it, except his farme be aboue. xl. s. by yere. Nowe see what his charges be, in. iii yeres, lette hym warc as muche money in quyckesettyng, dychynge and hedgynge, and in thre yeres he shall bee discharged for euermore, and muche of thys labour he and his seruauntes maye do with theyr owne handes, and saue muche money. And than hathe he euery fyelde in seueralty e: And by the assente of the lordes and the tenauntes, euery neyghbour may exchaunge landes with other. And than shall his farme be twyse so good in profitte to the tenaunt as it was before, and as muche lande kepte in tylage, and than shall not the ryche man ouer eate the poore man with his cattell, and the fourth parte of haye and strawe shall

The pro fit of sew raltes.

Exchang of landes.

 serue

serue his cattell better in a pasture, than foure eyen so muche will doo in a house, and lesse attendaunce, and better the cattell shall kyke, and the chiefe sauegarde for corne bothe daye and nyght that can be.

¶ To get settes and set theim.

IF thou haue pastures, thou muste needes haue quyckesettyng, dichyng and plasshing. When it is greene, and cometh to age, than gette thy quyckesettes in the woodde countrey, and lette theim bee of whyte thorne and crabtree, for they be best, holly and hasell be good. And if thou dwell in the playne countrey, than mayste thou gette bothe asshe, oke, and elme, for those wyll encrease muche woodde in short space. And set thy oke settes and the asshe. x. or twelue foote a sonder, and cut them as thou doeest thy other settes, and couer theim ouer with thornes a littell, that sheepe and cattell eate theim not. Also wede theim clene in midsomer moone or soone after: for the weedes, if they ouergrow, wyl kyl the settes. But get no blacke thorne for nothyng, for that wyl grow outwarde into the pasture, and dooeth muche hurte in the grasse, and teareth the wolle of the sheepe. It is good time to sette quickesettes frō that tyme the leaues bee fallen, vnto our la-

dye

dye daye in lente, and thy sandye or grauelle grounde set firste, than clay grounde, and than meane grounde, and the medowe or marreys grounde laste, for the sande and grauell wyll drye anone, and than the quyckeset will take no roote, except it haue great weate, for the muldes wyll lye lose, if it bee dyched in February or marche, and lyke wise clay ground, And make thy settes longe enoughe, that they maie be set deepe enough in the erth. for than they wyll growe the better. And to stande halfe a foote and more aboue the erthe, that they maye sprynge oute in many braunches, And than to take a lyne, and sette it there as thou wylte haue thy hedge, and to make a trenche after thy lyne, and to pare awaye the grasse there the quyckesettes shall bee set, and caste it by, where the erthe of the dyche shall lye, and dygge vp the moldes a spade graffe depe, and to put in thy settes, and dygge vp more molde, and laye vpon that set: and so peruse, tyll thou haue sette all thy settes, and let them lene towarde the dyche. And a foote from that make thy dyche. for if thou make it to nyghe thy settes, the water maie fortune to weare the grounde on that syde, and cause thy settes to fall downe.

¶ To

¶ To make a dyche.

¶ If thou make thy dyche foure foote brode, than wolde it be two foote and a halfe deepe. And if it be .v. foote brode, than .iii. foote depe, and so accordyng, and if it be fyue foote brode, than it wouldc be double sette, and the rather it wouldc fence it selfe, and the lower hedge wyll serue.

¶ To make a hedge.

Thou muste gette the stakes of the hart of oke, for those be best, crabtre, blacke thorne, and elkore be good. Medde wethy is beste in marsshe grounde, asshe, mapke, hasel, and whyte thorne wyll serue for a time. And set thy stakes within .ii. foote and a halfe together, excepte thou haue very good eddesynge, and longe, to bynde with. And if it bee double eddered, it is much the better, and great strength to the hedge, and muche lenger it will last. And lay thy small trouse or thornes, that thou hedgeste withall, ouer thy quickesettes, that sheepe do not eate the springe nor buddes of thy settes. Let thy stakes be well dyrpen, that the poynt take the harde erthe. And whan thou haste made thy hedge, and eddered it well, than take thy malle agayne, and dyrue

downe

downe thy edderynges, and also thy stakes by and by. For with the wyndynge of the edderynges thou dooest lease thy stakes, and therfore they muste needes be dryuen newe, and hardened againe, and the better the stake wil be dryuen, whan he is well bounden.

¶ To plasshe or plesche a hedge.

If the hedge be of. v. or. vii. yeres growyng sythe it was firste sette, than take a sharpe hatchet, or a handbyll, and cutte the settes in a playne place, nygh vnto the erthe, the more halfe a sonder, and bende it downe towarde the erthe, and wrappe and wynde theym together, but alwaye se that the toppe lye hyer than the roote a good quantiter, for elles the sappe wyll not renne into the toppe kyndely, but in processe the toppe wyll dye, and than set a littel hedge on the backe syde, and it shall nede no more mendyng many yeres after. And if the hedge be of. xx. xxiiii. or. xxx. yere of age, sythe it was fyrst sette, than wynde in first all the nethermost bowes, and wynde them together, and than cutte the settes in a playne place, a lyttell from the erth, the more halfe a sonder, and to leue it slaue downewarde, and not vpwarde, for dyuerse causes: than wynde the bowes and braun-

thes therof in to the hedge, and at euery two or. iii. foote, to sraue one set growyng not plaissed, and the toppe to be cut of foure foote hygh, or there about, to stande, as a stake, if there be any suche, or els to set an other, and to wynd the other that be plecthed about them. And if the bowes wyll not lye playne in the hedge, than cut it the moze halfe a sonder, and bynd it to the hedge, and than shal be not nede for to mende the hedge, but in fewe places, yy. yeres after or moze. And if the hedge be olde, and be great stubbes or trees, and thyn in the bottome, that beastes may go vnder, or betwene the trees: than take a sharpe axe, and cutte the trees or stubbes, that growe a foote from the erthe, or there about in a plaine place within an inche or two inches of the side, and set them slaue downward, as I sayd before, and let the toppe of the tree lye ouer the roote of an other tree, and to plethe downe the bowes of the same tree, to stoppe the holowe places. And if all the holowe and voyde places wyll not be fylled and stopped, than scoure the old dyche, and cast it vp newe, and to fyll with erthe al the voyde places. And if so be these trees wyll not reche in euery place, to make a sufficyente defence, than double quicke set it, & diche it new in euery place, that is nede

ful

ful, & set a hedge ther vpon, and to ouerlay the setts, for eatynge of shepe or other cattel.

¶ To mende a hye waye.

Me semeth, it is necessarye to shewe mine opinion, howe an hye way shulde be amended. And fyrste and pryncipally, see that there be no water standynge in the hye waye, but that it be alwaye currante and rennynge, nor haue none abydynge more in one place than in an other. And in somer, whan the water is dryed vp, than to get grauell, and to fyll vp euery lowe place, and to make theym euen, somewhat dyscendynge or currante, one waye or other. and if there be no grauell nor stones to gette, yet fyll it vp with erthe in the begynynge of somer, that it maye be well hardened with carryage and treadynge vppon, and it shal be well amended, if the water maye passe away from it, the whiche wolde be well consydered, and specyally abonte London, where as they make muche more coste than nedeth, for there they dyche theyr hye wayes on bothe sydes, and fyll vp the holowe and lowe places with erth, and than they caste and laye grauell a lofte. And whan a greate rayne or water cometh, and synketh thorowe the gra-

uell

uel, to the erthe, than the erthe ſwelleth, and bulneth, and wayeth ſofte, and with treding, and ſpecially with carryage, the grauel ſynketh, and gothe downewarde as his nature and kynde requireth, and than it is in maner of a quycke ſande, thatharde it is for any thyng to go ouer. But yf they wolde make no dyche in ſomertyme, whan the water is dryed vp, that a man maie ſe al the hokowe and lowe places, than to cary grauel, and fyl it vp as hygh as the other knolles be, than wold it not bolne ne ſwell, nor be no quycke ſande, and euery man maie go beſide the hie way with theyr cariage at theyr pleaſure. And this me ſemeth is leſſe coſte, and lenger wyll laſt with a lyttell mens dynge whan nede requyreth. Therfore yf this were well loked vpon, it ſhulde be bothe good and neceſſarye, for that purpoſe: for ſo haue I ſeen doone in other places, where as I haue been. &c.

¶ To remoue and ſet trees.

If thou wylte remoue and ſette trees, get as many rootes with theim as thou canſte, and breake nor bruſe theym not, by thy wyll. And if there bee any roote broken and ſore bruſed, cut it of harde by, there as it is bruſed, with a ſharpe hatchet, elles that roote,

roote wyll dye. And if it be ashe, elme, or oke, cut of al the bowes cleane, and saue the toppe hole. For if thou make hym ryche of bowes, thou makeste hym poore of thryfte, for two causes. The bowes causeth them to shake with wynd, and to kruse the rootes. Also he can not be so cleane gette, but some of the rotes muste nedes be cut, and than there wyll not come so muche sappe and moystenes to the bowes, as dyd before. And if the tree be very longe, cut of the toppe, two or thre yardes. And if it bee an appke tree, or peare tree, or suche other as beareth fruyte, than cut away all the water bowes, and the small bowes, that the pryncypall bowes, may haue the more sap. And if ye make a marke, which syde of the tree standeth towarde the soonne, that he maye be set so a gayne, it is so muche the better.

¶ Trees to be set without rotes and growe.

There be trees wil be set without rootes and growe well, and spryng rootes of them selfe. And those be dyuers appke trees, that haue knottes in the bowes, as casses, or wyedes, and suche other, that wyll growe on slaupynges, and lykewyse popeles and wethy: and they must be cut cleane beside the tree

the tree, that they growe on, and the toppe cat cleane of. viii. or. x. foote of length, and all the bowes betwene, and to be set a foote depe or more in the erthe, in good grounde. And ye shall vnderstande, that there bee foure maner of wethyes, that is to say, whyte wethy, blacke wethy, read wethy, and osyerde wethy. Whyte wythye wyll growe vppon drye grounde, yf it be sette in the beginnynge of wynter, and wyll not growe in marsshe grounde. blacke wethye wyll growe better on marsshe grounde, and redde wethy in lyke maner: and osyerde wethy wyll growe beste in water and moyste grounde. And they be trees that wyll soone be nourysshed, they wyl beare muche woodde, and woulde bee cropped euery seuenth or eyght yere, or els they wyll dye, but they maie not bee cropped in sappe tyme, nor no tree els. In many places, bothe the lordes, freholders, and tenauntes at wyll, sette suche wethyes, and popplers in marsshe grounde, to nourysshe woodde. &c.

foure maner wi-thies.

¶ To fell woodde for housholde, or to sell.

If thou haue any wooddes to felle, for thy householde to brenne or to sell, than felle the vnder woodde firste in wynter, that thy

cattell

cattell or beastes maye eate and brouse the toppes, and to fell no more on a daye than the beastes wyll eate the same daye, or on the morowe after. And as soone as it is well eaten or broused, than kyd it, and set theim on the endes, and that wyll saue the bandes frome rottynge, and they shall bee the lyghter to carye, and the better wyll they brenne, and lye in lesse rowme. And whan thou shalt byndge theim home to make a stacke of them, sette the nethermoste course vppon the endes, and the seconde course flatte vppon the syde, and the endes vpwarde, and the thyrde course flatte on the syde ouerthwart the other. And so to peruse theim, tyll thou haue layde all vp. And whan thou shalte brenne theim, take the ouermoste fyrste.

¶ To shrede, lop or croppe trees.

IF thou haue any trees to shrede, loppe, or croppe for fyre woodde, croppe theym in wynter, that thy beastes maye eate the brouse, and the mosse of the bowes, and also the puies. And whan they be broused and eaten, dresse the woodde, and bowe it clene, and cutte it at euery byghte, and rere the greate woodde to the tree, and kidde the smal bowes, and set them on ende. If thou haue not suffi-

cient

cient woodde, excepte thou head thy trees, and cut of the toppes: than head theym three or foure fote aboue any tymber, and if it bee no tymbre tree, but a shaken tree, or a hedge roote full of knottes, than head hym thyrty foote hygh, or twentie at the leaste, for so ferre he wyll beare plentie of woodde and bowes, and muche more, than if he were not headed. For a tree hath a propertee, to growe to a certayne heyght, and whan he cometh to that heyght, he standeth styll, and groweth no hyer, but in brede: and in conclusion the toppe wyll dye and decrease, and the body thryue. And if a tree be headed, and vsed to be lopped and cropped at euery. vii. or. xii. peres ende, or there about, it wyll beare much more woodde, by processe of tyme, than if it were not cropped, and muche more profyte to the owner.

How we a man shulde shrede, loppe, or croppe trees.

IT is the comon gyse, to begynne at the top of the tree, whan he shall be shred or cropped, because eche bough shoulde lye vpon other, whan they shall fall, so that the weight of the bowes shall cause theym to be the rather cut downe. But that is not beste, for that causeth the bowes to slaue downe the nether

parte

parke, and pulleth awaye the barke frome the bodye of the tree, the whiche wyll cauſe the tree to be holowe in that place in tyme commynge, and many tymes it ſhall hynder him. Therefore lette hym begynne at the nethermoſte bought fyrſt, and with a lyght oxe for an hande, to cut the bought on bothe ſydes, a foote or two from the body of the tree. And ſpecially cut it more on the nether ſyde, than on the ouer ſyde, ſo that the bought falle not ſtreight downe, but turne on the ſyde, and than ſhall it not ſkaue nor breake no barke. And euery bought will haue a newe head, and beare muche more woodde, and by thy wyll, without thou muſte nedes do it, croppe not thy tree, nor ſpecially head hym, whan the wynde ſtandeth in the northe, or in the eaſt. And beware, that thou croppe nor head hym not, ſpecially in ſap tyme, for than wyll he dye within fewe yeres after, if it be an oke.

¶ To ſell woodde or tymber.

IF thou haue any woodde to ſelle, I admyſe the, retayle it thy ſelfe, if thou mayſte attende vpon it: and if not, than cauſe thy baylye, or ſome other wyſe or diſcrete man, to dooe it for the. And if it be ſmall woodde, to kydde it, and ſelle it by the hundredes, or by

the thousandes. And if there bee asshes in it, to sell the smalle asshes to cowpers for garthes, and the great asshes to wheele wayghtes, and the meane asshes to plowe waighthes, and the crabbe trees to mylkers, to make cogges, and ronges. And if there be any okes, bothe great and smal, fel them, and pil them, and sel the barke by it selfe, and than sorte the trees, the polkes by theim selfe, the myddell sorte by theim selfe, and the greattest by them self, and than sel theim by scores, or halfe scores, or. C. as thou maist, and to sel it hard by the erth, for one foote next to the erth is worthe. ii. foote in the top, and to cut thy tymbre longe enough, that thou leue no tymbre in the toppe. And to sell the toppes as they lye a greate, or elles dresse them & sel the great woodde by it selfe, & the kyd woodde by it selfe, and to fal the vnder woodde first at any tyme betwene Martilmas and holyrode day: And al the asshes, betwene Martylmasse and Candelmas, and all okes, as soone as they wyll pyl, vntil May be done, and not after. Perauenture the greattest man hath not the beste prouisyon. And that is because the seruauntes wyll not enfourme hym these wayes, and also maie fortune they wold bye suche wooddes theim selfe, or be partener of the same, and to auyse his lorde to sel them.

It is not conuenient, that the sakesman, that sel
leth the wood, shuld be partener with the bier.

¶ To kepe spryngе woodde.

In the wynter before that thou wilt sel thy
woodde, make a good sure hedge, that no
maner of cattell can gette in. And as short-
ly as it is fallen, let it be caryed awaye, or the
spryngе come vp, for els the cattell, that dethe
cary the woodde, wyll eate the spryngе: and
whan the top is eaten, or broken, it is a great
hurte, and hynderaunce of the goodnesse of the
spryng. for than where it is eaten, it burgeth
out of manye braunches, and not so fayre as
the firste wold haue ben. A parke is best kept,
whan there is neyther man, dogge, nor foure
footed beast therin, except dere. And so is a
spryng beste kepte, where there is neyther man
nor foure footed beastes within the hedge. But
if there be muche grasse, and thou lothe to lose
it, than put in calues, newelye wained and ta-
ken from theyr dammes, and also wainyng colt
tes, or horses not past a yere of age: and let thy
calues be taken a waie at Maye, the coltes
maie goe lenger, for eatyngе of any woodde.
But there is ieoperdy bothe for calues, foles,
coltes, for tyckes, or for beyng lowsy, the
which will kil them, if they be not taken hede to.

And. vii. yeres is the least, that it will saue it selfe, but .x. yeres is best. And than the vnder bowes wolde be cutte awaye, and made kydes therof, and the other wyll growe muche the better and faster. And if the vnder bowes be not cutte awaye, they wyll dye, and than they be loste, and great hurt to the spryngе, for they take awaie the sappe, that shoulde cause the spryngе to growe better.

Necessary thinges belongyng to graffyng.

It is necessarye, profytable, and a pleasure to a housbande to haue peares, wardens, and appples of dyuerse sortes, And also cherryes, filberdes, bullеys, dampsons, plummes, walnuttes, and suche other. Therfore it is conuement, to lerne howe thou shalte graffe, And to knowe, whet thynges thou must haue to graffe withall. Thou must haue a graffyng sawe, the whiche wolde be verye thynne, and thycke tothed, and because it is thynne, it will cut the narower kyrfe, and the cleaner for brusshynge of the barke. And therfore it is sette in a compasse pece of yren, syx inches of, to make it styffe and bygge, thou must haue also a graffyng knyfe, an inche brode, with a thyck backe, to clene the stocke with all. And also a mallet,

to

to drive the knyfe and the wedge into the tree: and a sharpe knife, to pare the stockes head, and an other sharpe knyfe, to cutte the graffe cleane. Also thou muste haue two wedges of hard woodde, or els of yron, a long small one, for a smalle stocke, and a broder, for a bygger stocke, to open the stocke, whan it is clouen and pared: and also good tought claye and mosse and bastes or pilling of wethy or elme, to bind theim with. &c.

¶ What fruite shuld be firste graffed.

PEares and wardens wolde be graffed before any maner of apples, because the sappe cometh sooner and rather into the peare and wardē tree, than into the apple tree. And after saynt Valentynes daye, it is tyme to graffe bothe peares and wardens, tylle Marche be comen, and than to graffe appules to our ladye daye and than to graffe that that is gotte of an old apple tree fyrste, for that wyll budde before the graffe gotte of a yong apple tree late graffed. And a peare or warden woulde be graffed in a pyrre stocke. and if thou canste get none, than graffe it in crabbe tree stocke, and it wyll dooe well. Some men graffe theim in a wyte thorne, and than it wyll be the more harder and stony. And for all ma-

ner of appels, the crabtree stocke is beste.

Howe to graffe.

THou muste gette thy graffes of the faire-reste kanses, that thou canste synde on the tree, and see it haue a good knotte or ioyncte, and an euen. Than take thy sawe, and sawe into thy crabbetree, in a faire playne place, pare it euen with thy knyfe, and than cleane the stocke with thy greate knyfe and thy mallet, and sette in a wedge, and open the stocke, accordynge to the thyckenesse of thy graffe, than take thy smalle sharpe knyfe, and cutte the graffe on bothe sydes in the ioyncte, but passe not the myddes therof for nothyng, and sette the inner syde, that shall be set in to the stocke, be a lyttell thynner than the vtter syde, and the neither poynte of the graffe the thynner: than proferre thy graffe in to the stocke, and if it go not close, than cut the graffe or the stocke, tyll they close cleane, that thou canste not put the edge of thy knyfe on neyther syde betwene the stocke and the graffe, and sette theim so, that the toppes of the graffe bende a lyttell outewarde, and see that the woodde of the graffe be set mete with the woodde of the stocke, and the sappe of the stocke maie renne streyght and euen with the sappe of the graffe. for the barke of the graffe

is

is neuer so thicke as the barke of the stocke. And therfore thou mayste not sette the barkes mete on the vtter syde, but on the inner syde: than pull awaye thy wedge: and it wyll stande muche faster. Than take tougbe cleye, lyke marley, and ley it vppon the stocke head, and with thy fynger laye it close vnto the graffe, and a lyttell vnder the head, to kepe it moyste, and that no wynde come into the stocke at the cleanynge. Than take mosse, and laye therevpon, for chynynge of the claye: than take a baste of whyte wethy or elme, or halfe a byer, and bynd the mosse, the clay, and the graffe together, but be well ware, that thou breake not thy graffe, neyther in the clayng, nor in the bindynge, and thou muste set some thynge by the graffe, that crowes, nor byrdes lyghte not vpon the graffe, and breake hym. &c.

¶ To graffe betwene the barke and the tree.

THere is an other maner of graffyng soner doone, and sooner groweth: but it is more ieoperdy for wind whan it begynneth to growe. Thou muste sawe thy stocke, and pare the head therof, as thou didst before, but cleue it not: than take thy graffe, & cut it in the ioint to the middes, & make ye tenant therof halfe an inche longe, or a lyttell more, all on the one

syde and pare the barke awaie a litlell at the poynct on the other syde, than thou muste haue made redye a ponche of harde woodde, with a stop and a tenaunt on the one syde, lyke to the tenaunt of the graffe. Than put the tenaunt of the ponche betwene the barke and the woodde of the stocke, and put it out agayne, and put in the graffe, and se that it ioyncteloſe, or elles mende it. And this can not fayle for nowe the sappe cometh on euery syde, but it wyll spring so faste, that if it stande on playne grounde, the wynde is lyke to blowe it beſyde the head, for it hath no faſtnes in the woodde. The beſt remedy for blowyng of is, to cutte or clyppe away some of the nethermoſte leaues as they growe. And this is the beſte waye to graffe, and specyally a great tree: than claye it, and bynde it as thou dyddeſt the other. &c.

¶ To nonriſſe all maner of ſtone frute, and nuttes.

AS for cheryes, dampſons, bullyes, plummes, and ſuche other, maie bee ſet of ſtones, and alſo of ſcyences, growyng about the tree of the ſame, for they will ſooneſt beare. Fylberdes and walnuttes maie be ſet of the nuttes in a gardeyne, and after remoued and ſette where he wyll. But whan they

they be remoued, they woulde be set vpon as good a grounde, or a better, or els thei will not lyke.

¶ A shorte informacion for a yonge gentylman, that entendeth to thryue.

I Aduyse hym to gette a copy of this presente booke, and to reade it from the begynnyng to the ende, whereby he maye perceyue the chappters and contentes of the same, and by reason of ofte redyng, he maie waxe perfyte, what shoulde be doone at all seasons. For I lerned these two Verses at grammar schole, Gutta cauat lapidem non vi, sed sępe cadendo: Sic homo fit sapiens non vi, sed sępe legendo: A droppe of water perseth a stone, not onelye by his owne strengthe, but by his often fallynge: Right so a man shall be made wyse, not onelye by his force, but by his ofte redynge. And so maye this yonge gentylman, accordynge to the season of the yere, rede to his seruauntes what chappter he wyll. And also for any other maner of profyte conteyned in the same, the which is necessary for a yonge housbande, that hath not the experyence of housbandrye, nor other thynges conteyned in this presente boke, to take a good remembraunce and ex-

dence therynto, for there is an olde saiynge, but of what auctoryte I can not tell: Quod melior est practica rusticorū q̄ sciētia philosophorum, Better is the practise or knowlage of an husband man well proued, than the science or connynge of a philosopher not proued. for there is nothynge touchyng husbandry, and other profytes conteyned in this presente booke, but I haue hadde the experyence therof, and proued the same. And ouer and beside al this boke, I wil aduise him to ryse betyme in the morning, accordyng to the verse before spoke of Sanat, sanctificat, et dirat surgere mane: And to go about his closes, pastures, feldes, and specially by the hedges, and to haue in his purse a payre of tables, and whan he seeth any thing, that wolde be amended, to wryte it in his tables: as if he fynde any horses, mares, beastes, shepe, swyne, or geese in his pastures, that be not his owne: And peraduenture thoughe they be his owne, he wolde not haue them to go there, or to fynde a gap, or a sherde in his hedge, or any water standyng in his pastures vpon his graffe, wherby he maye take double hurte, both closse of his grasse, and rotting of his shepe and calues. And also of standyng water in his corne fieldes at the landes endes or sydes, and howe

he wolde haue his landes plowed, donged, stared or sowen, and his corne weded or shorne, or his cattell shifted out of one pasture into another, and to loke what dichyng, quickesettyng, or plashyng is necessary to be had, and to ouersee his shepeherd, howe he handleth and ordreth his shepe, and his seruauntes howe they plowe and do their warkes, or if any gate be broken down, or want any staues, and go not lightly to open and tyne, and that it do not traike, and that the windes blowe it not open, with many mo necessary thynges that are to bee loked vpon. For a man alwaye wanderynge or goynge aboute somewhat, fyndeth or seeth that is amysse, and woulde be amended. And as soone as he seeth any suche defautes, than let hym take out his tables, and wryte the defautes. And whan he cometh home to diner, supper, or at nyght, than lette hym call his bailly, or his head seruaunte, and so shewe hym the defautes, that they maie be shortly amended. And whan it is amended, than let him put it out of his tables. For this vsed I to doo x. or. xii yeres and more. and thus lette hym vse daielye: and in shorte space he shall sette muche thynges in good ordre, but daielye it wyll haue mendynge. And yf he can not wryte, lette hym nycke the defautes vpon a

stycke

ſpeke, and ſhewe his bayelye, as I ſaied before. Alſo take hede bothe erly and late, at all tymes, what maner of people reſorte and come to thy houſe, and the cauſe of theyr comynge, and ſpecially if they bryng̃e with them pytchers, cannes, tancardes, bottelles, bagges, wallettes, or buſſhell pokes. For if thy ſeruauntes be not true, they maie doo the great hurt, and them ſelfe lyttell auaun-tage, Wherfore they woulde be well loked vppon. And he that hath .ii. true ſeruauntes, a man ſeruaunte, and an other a woman ſer-uaunte, he hath a great treaſure, for a trewe ſeruaunte wyll do iuſtly hym ſelfe: and if he ſee his felowes do amyſſe, he wyll byd them do no more ſo: for if they do, he wyll ſhewe his ma-ſter therof: and if he dooe not this, he is not a trewe ſeruaunt.

¶ A leſſon made in Engliſhe verſes to teache a gentylmans ſeruant, to ſaye at euery tyme, whan he taketh his horſe for his remem-braunce, that he ſhall not forget his gere in his inne behynde hym.

PUrſe, dagger, cloke, nyght cap, kerchef, ſhoyng horne, boget, and ſhoes: Speare, male, hoode, halter, ſadelclothe, ſpores, hatte,

hatte, with thy horse combe: Bowe, arrowes, sworde, buckler, horne, leisse, gloues, string, and thy bracer: Penne, paper, inke, parchemente, readwaxe, pommes, bokes, thou remembre: Penknyfe, combe, thymble, nedle, threde, poyncte, lefte that thy gurthe breake: Wodkyn, knyfe, kynget, gyue thy horse meate, se he be sowed well, Make mery, sing & thou can, take hede to thy gere, that thou lose none.

¶ A prologue for the wyues occupacion.

NOwe thou housbande, that haste doone thy dylygence and labour, that longeth to an housbande, to get thy kyuyng, thy wyues, thy chyldrens, and thy seruauntes: yet are there other thynges, that muste nedes be done, or elles thou shalte not thryue. For there is an olde common saiynge, that seldome doth the housbande thryue, without the leue of his wyfe. By this saiynge it shoulde seme, that there be other occupacions and labours, that be most conuenient for the wyues to dooe. And howe be it that I haue not the experyence of al their occupacions and warkes, as I haue of housbandrye, yet a lytell wyl I speake, what they ought to do, though I tel them not howe they shulde dooe, and exercyse theyr labours and occupacions.

¶ A lesson

¶ A lesson for the wyfe.

BVt yet er I begynne to shewe the wyfe what warkes she shall do, I wyll firste teche hir a lesson of Salomon, as I did to hir husbande a lesson of the philosopher, and that is, she shulde not be ydle at noo tyme: for Salomon sayth, Otiosus non gaudebit cum electis in cęlo: sed lugebit in ęternum cum reprobis in inferno: That is to say, The idle folke shall not ioye with the chosen folkes in heauen, but they shall sorowe with the reproued and forsaken folkes in hell. And sayncte Jerom saithe: Semper boni operis aliquid facito, vere diabolus inueniat occupatum, Quia sicut in aqua stante generantur verwes: sic in homine otioso generantur malę cogitationes: That is to say, Alwaye be doynge some good workes, that the dyuell may synde the euer occupied: for as in standynge water are engendred wormes, ryghte so in an ydle body are ingendred ydle thoughtes. Here mayste thou se, that of ydelnes cometh damnacion, and of good warkes and labour cometh saluacion. Nowe arte thou at thy lybertie, to chose whether waye thou wylt, wherin is a great dyuersytie. And he is an vnhappy man or woman, that god hath geuen bothe wyt and reason, and putteth hym in

choyse

chuyse, and wolle chose the worst parte. Nowe thou wyfe, I trust to shewe to the dyuers occupacions, warkes, and laboures, that thou shalt not nede to be ydle no tyme of the yere.

¶ What thynges a wyfe is bounden of ryght to dooe.

FIrst and principally the wyfe is bounde of ryghte to loue hir housbande, aboue father and mother, and aboue all other men. For our lorde sayth in his gospell: Relinquet patrem et matrem, et adhęrebit vxori suę: A man shulde leue father and mother, and drawe to his wyfe: and the same wyfe a wyfe shoulde do to hir husbande. And are made by the vertue of the sacrament of holy scripture, one flesshe, one bludde, one body, and two soules. wherefore theyr hartes theyr myndes, theyr warkes, and occupacions, shulde be all one, neuer to seuer nor chaunge, durynge theyr naturall lyues, by any maner acte or dede, as it is sayde in the same gospell, Quod deus coniunxit, homo non separet: That thynge, that god hath ioyned to gether, no man maye seuer nor departe. Wherfore it is conuenyente, that they loue eche other as effectually as they wolde dooe theyr owne selfe. &c.

¶ What

¶ What warkes a wyfe ſhulde do in generall.

Firſt in the morynng, whan thou arte waſked, and purpoſeſte to ryſe, lyfte vp thy hande, and bleſſe the, and make a ſygne of the holy croſſe, In nomine patris, et filii, et ſpiritus ſancti, Amen. In the name of the father, the ſonne, and the holy gooſte. And if thou ſaye a Pater noſter, an Aue, and a Crede, and remember thy maker, thou ſhalte ſpede muche the better. And whan thou arte vp and redy, than firſt ſwepe thy houſe, dreſſe vp thy dyſſheborde, and ſette all thynges in good order within thy houſe: milke thy kye, ſerle thy calues, ſye vp thy mylke, take vppe thy chyldren, araye theym, proupde for thy husbandes brekefaſte, dynner, ſouper, and for thy chyldren, and ſeruauntes, and take thy parte with theym. And to ordeyne corne and malte to the mylle, to bake and brue withall whan nede is. And mette it to the mylle, and fro the mylle, and ſe that thou haue thy meaſure agayne beſyde the tolle, or elles the mylner dealeth not truly with the, or elſe thy corne is not drye as it ſhoulde be. Thou muſt make butter, and cheſe whan thou maiſt, ſerue thy ſwyne bothe morynnge and euenynng

nynge geue thy poleyn meate in the mor-
nynge, and whan tyme of the yere cometh,
thou muste take hede, howe thy hennes, duc-
kes and geese dooe ley, and gather vp theyr
egges, and whan they waxe broodye, sette
them there as no beastes, swyne, nor other
vermyn hurte them. And thou muste knowe,
that all hoke footed fowles wyll sytte a mo-
neth, and all clouen footed fowles wyll sytte
but thrce weekes, excepte a peyhenne, and
greatte fowles, as cranes, bustardes, and
suche other. And whan they haue brought
forthe theyr brydes, to see, that they be well
kepte from the gleyd, crowes, fullymartes,
and other vermyne. And in the begynnynge
of Marche, or a lyttell a fore, is tyme for a
wyfe to make hir garden, and to gette as ma-
ny good seedes and herbes, as shee can,
specyally suche as be good for the potte, and
to eate: and as ofte as nede shall requyre, it
muste be weded, for els the wedes wyll ouer-
growe the herbes. And also in Marche is
tyme to sowe flaxe and hempe. for I haue
heard olde housewyues saye, that better is
Marche hurdes, than Apryll flaxe, the rea-
son appereth: but howe it shoulde be sowen,
weded, pulled, repeyled, watred, washen,
dryed, beaten, braked, tawed, hecheled, spon,

wounden, wrapped, and wouen, it nedeth not for me to shewe, for they bee wise enough, and therof maie they make shetes, bordclothes towels, shertes, smockes, and suche other necessaryes, and therfore let thy dystaffe be alwaye redye for a pastyme, that thou bee not ydle. And vndoubted a woman can not gette hir kyuynge honestly with spynnynge on the dystaffe, but it stoppeth a gap, and muste nedes be had. The bolles of flaxe, whan they be ripeked of, must be rideled from the wiedes, and made drye with the son, to get out the sedes. Howe be it one maner of kynsede, called koken sede, wyll not open by the sonne: and therfore whan they be drye, they muste be fore bruised and broken, the wynes knowe howe, and than winowed and kepte drye, tyll yere tyme came agayn. Thy female hempe must be pulled from the churle hempe, for that beareth no sede, and thou must dooe by it, as thou dydst by the flaxe. The churle hempe beareth seede, and beware that byrdes eate it not, as it groweth: the hemp therof is not so good, as the female hempe, but yet it wyl dooe good seruice. And ay fortune sometime, that thou shalt haue so many thinges to dooe, that thou shalt not well knowe, where is best to begyn. Than take hede, whiche thing shulde be the greatest losse, if it were not done,

and

and in what space it wold be done: than thinke what is the greatest losse, & there begyn. But in case that thynge, that is of greattest losse, wyll be longe in doynge, and thou mygbtest do three or foure other thynges in the meane whyle, than loke well, if all these thynges were sette together, whiche of theim were the greattest losse, and if all these thynges be of greatter losse, and maie be all done in as shorte space, as the other, than doe thy many thynges fyrste.

¶ It is conuenyente for a housbande, to haue shepe of his owne for many causes, and than maye his wife haue part of the wolle, to make hir husbande and hir selfe some clothes. And at the leaste waye, she maie haue the lockes of the shepe, eyther to make clothes, or blankettes and couerlettes, or bothe, and if she haue no wolle of hir owne, she maie take wolle to spynne of clothe makers, and by that meanes she maye haue a conuenyent liuynge, and many tymes to do other warkes. It is a wyues occupacion, to wynowe all maner of cornes, to make malte, to wasshe and wrynge, to make brye, shere corne, and in tyme of nede to helpe hir housbande to fyll the mucke wayne or dounge carte, dryue the plowghe, to lode hey, corne, and suche other. And to go or ride

to the market, to sel butter, chese, mylke, eg-
ges, chekyns, capons, hennes, pygges, gese
and all maner of cornes. And also to bye all
maner of necessarye thynges belongynge to
housholde, and to make a trewe rekenynge
and a compte to hir housbande, what she hath
receyued, and what shee hathe payed. And
yf the housbande go to the market, to bye or
sell, as they ofte do, he than to shewe his wife
in lyke maner. For if one of theim shoulde vse
to deceyue the other, he deceyueth hym selfe,
and he is not lyke to thryue. And therfore
they muste be trewe eyther to other. I coulde
peraduenture shewe the housbandes dyuerse
poynctes, that the wyues deceyue them in: and
in lyke maner, howe husbandes deceyue theyr
wyues: but if I shulde dooe so, I shulde shew
mo subtyll poynctes of deceypt, than eyther of
theim knewe of before, and therfore me se-
meth beste, to holde my peace, least I shoulde
do as the knyght of the toure dyd, the whiche
had many fayre doughters, and of fatherly
lone that he oughte to theim, he made a booke,
to a good entente, that they myghte eschewe
and flee fromè vyces, and folowe vertues. In
the whiche boke he shewed, that if they were
wowed, moued, or styred by any man, after
suche a maner as he there shewed, that they
shoulde

ſhoulde withſtande it. In the whiche booke he ſhewed ſo many wayes, howe a man ſhoulde attayne to his purpoſe, to bringe a woman to vice, the whiche wayes were ſo naturall, and the wayes to come to theyr purpoſe were ſo ſubtylly contryued, and craftely ſhewed, that harde it wolde be for any woman to reſyſt or deny theyr deſyre. And by the ſaied booke he made bothe the men and the women to knowe more wyces, ſubtyltee, and craffte, than euer they ſhulde haue knowen, if the booke had not ben made: in the whiche booke he named hym ſelfe the knight of the towre. And thus I leue the wyues to vſe theyr occupacions at theyr owne diſcrecion.

☞ To kepe meaſure in ſpendyng.

NOwe thou huſbande and huſwyfe, that haue doone your diligence and cure, accordynge to the fyrſte artycle of the philoſopher, that is to ſaye, **Abhibe curam.** And alſo haue well remembred the ſaiyng of wyſe Salomon, **Quod otioſus non gaudebit cum electis in cęlo: ſed lugebit in ęternum cum reprobis in inferno:** Than ye muſt remembre, obſerue, and kepe in mind, the ſecounde article of the ſaieynge of the phi-

losopher that is, Tene mensuram, That is to saie in englysshe, holde and keepe measure: And accordyng to that saiyng, I lerned two verses at grammar schole, and they be these,

Qui plus expendit, q̄ rerum copia tendit:
Non admiretur, si pauper tate grauetur:

He that doothe more expende, than his goodes wyll extende.

Wherupon it shall not bee, thoughe he be greued with pouertee. And accordynge to that saiynge synete Paule saythe, luxta facultates faciendi sunt sumptus, ne longi temporis victum breuis hora consumat; That is to saye, After thy facultee or thy honoure, make thyne expences, leste thou spende in shorte space, that thynge, that thou shouldst lyue by longe. This texte toucheth euery man, from the hygheste degree to the loweste. Wherfore it is necessary for euery man and woman to remembre and take good heede there vnto, for to obserue keepe and folowe the same, but because this texte of sayncte Paule is in latyne, and husbandes commonely can but lyttel latine, I fere, least they can not vnderstande it. And thoughe it were declared ones or twyse to theim, that they wolde forgette it: Wherfore I shall shewe to them a texte in englysshe, and that they maye well

Vnder-

Vnderstande, and that is this, Eate within thy tedure.

¶ To eate with in the tedure.

Thou housband and huswife, that intend to folowe the saiynge of the philosopher, that is to saye, **Kepe measure**, you muste spare at the brynke, and not at the bottom, that is to vnderstande, in the begynnynge of the yere, sellynge of thy cornes, or spendynge in thy house, vnto the tyme thou haue sowen agayne thy wynter corne, and thy lent corne, and than see what remaynyth, to serue thy house, and of the ouerplus thou mayste sell and bye suche other necessaryes, as thou must nedes occupie. And yf thou spende it in the begynnyng of the yere, and want in the hynder ende, than thou doste not eate within thy tedure, and at the laste thou shalte be punysshed, as I shal proue the by ensample. Take thy horse, and go tedure him vpon thyne owne leas, flytte hym as ofte as thou wylte, no man wyll saye wronge thou doste. but make thy horse to longe a tedure, that whan thou haste tyed hym vppon thyne owne leas, his tedure is so longe, that it reacheth to the middes of an other manes leas or

corne: Nowe haste thou gyuen hym to muche lybertee, and that man, whose corne or grasse thy horse hath eaten, wyll be greued at the, and wyll cause the to be amerced in the court, or els to make hym amendes, or bothe. And if thy horse breake his tedure, and go at large in euery mans corne and grasse, then cometh the pynder, and taketh hym, and putteth hym in the pynfolde, and there shall he stande in prison, without any meate, vnto the tyme thou hast payde his raunsome to the pynder, and also made amendes to thy neyghbours, for dystroynge of theyr corne. Nyght so as longe as thou eatest within thy tedure, that thou nedest not to begge nor borowe of no man, so longe shalte thou encrease and growe in ryches, and euery man wyll be content with the. And if thou make thy tedure to longe, that thyne owne porcyon wyll not serue the, but that thou shalte begge, borowe, or bye of other: that wyll not longe endure, but thou shalte fall into pouertee. And if thou breake thy tedure, and ren ryot at large, and know not other mennes gooddes from thyne owne, than shall the pynder, that is to saye, the shreffe and the bailye areste the, and put the in the pynfolde, that is to saye, in prysone, there to abyde till the truth be knowen: and it is mer-

nayle,

nayle, if thou scape with thy lyfe: and therfore eate within thy tedure.

¶ A sporte lesson for the husbande.

ONne thyng I will aduise the to remembre, and specially in winter tyme whan thou sytteste by the fyre, and haste supped, to consyder in thy mynde, whether the warkes, that thou, thy wyfe, & thy seruauntes shall doue, be more auauntage to the, than the fyre, and candell lyghte, meate and drynke that they shall spende, and if it be more auantage, than sitte stylle: and if it be not, than go to thy bedde and sleape, and be vppe betyme, and breake thy faste before day, that thou maiste be all the sporte wynters day about thy busynes. At grammer schole I lerned a verse that, is this, Sanat, sanctificat, et ditat surgere mane: That is to saye, Erly rysyng maketh a man hole in body, holer in soule, and rycher in gooddes. And this me semeth shuld be sufficient instruction for the husbande to kepe measure.

¶ Howe men of hye degree do kepe measure.

TOme it is doubtefull, but yet me semeth, they be rather to liberalle in expences, than to scarce, and specyally in

thre thynges. The fyrste is prodigalitee in outragious and costely aray, ser aboue measure: the seconde thynge is costely charge of delycyous meates and dryn̄es: the thyrde is outragious playne and game, ferre aboue measure. And now to the fyrste poynte.

¶ Prodygalitee in outragious and costely aray.

I haue seen bokes of accompte of the yomen of the wardropes of noble men, and also inuentories made after theyr decease of their apparell, and I doubte not but at this daye, it is .xx. tymes more in value, than it was to suche a man of degree as he was an. C. yere a goe. and many tymes it is geuen away, er it be halfe worne, to a symple man, the whyche causethe hym to weare the same: and an other symple man, or a lyttell better, seyng him to weare suche rayment, thynketh in his mynde, that he maye were as good rayment as he, and so causeth hym to bye suche other, to his greate cost and charge, aboue measure, and an yll ensample to all other. and also to see mens seruantes so abused in theyr aray, theyr coles be so syde, that they be fayne to tucke them vp when they ryde, as women do theyr kyrtels when they go to the market or other places.

The

the which is an vnconuenyent sight. And ferthermore, they haue suche pletes vpon theyr breastes, and ruffes vppon theyr sleues, aboue theyr elbowes, that if theyr mayster, or theym-selfe hadde neuer so great nede, they coude not shoote one shoote, to hurte theyr ennemyes, tyll they hadde caste of theyr coles, or cut of theyr sleues. This is fer aboue measure, or common weake of the realme. This began fyrste with honour, worshyp, and honestie, and it endeth in pryde, presumpcion, and ponertee. Wherof speketh saynt Austin, Quẽcunque superbum esse videris, diaboli filiũ esse ne dubites: That is to say, who so euer thou seest, that is proude, doubt the not, but he is the diuels chylde. Wherfore agaynst pryde he byddeth the remembre, Quid fuisti, quid es, et qualis post mortem eris: That is to say, what thou where, what thou art, & what thou shalt be after thy death. And S. Bernarde saythe, Homo nihil aliud est, q̃ sperma fœtidum, saccus stercorum, et esca vermium: That is to saye, A man is nothynge, but stynkynge slyme, a sacke of dounge, and wormes meate. The whiche sayinges wolde be remẽbred, and than me semeth this is sufficient at this time for the fyrst point of the thre.

Of

¶ Of delycyouse meates and drinkes.

HOwe costely are the charges of delycious meates & drynkes, that be nowe moste commonly vsed, ouer that it hath been in tymes paste, and howe fer aboue measure? For I haue seen bookes of accoumpt of householde, and bruments vpon the same, and I doubte not, but in delycyous meates, drinkes, and spyces, there is at this daye foure tymes so muche spent, as was at those dayes to a lyke man in degree, and yet at that tyme there was as muche befe and mutten spent as is nowe, and as many good housholdes kept, and as many yomen waiters therin as be now. This began with loue and charitee. whan a lorde, gentylman, or yoman desyred or praied an other to come to dyner or soupper, and because of his comyng he wolde haue a dysshe or two mo than if he hadde been awaye. Than he remembrynge howe louyngelye he was bydden to dynner, and howe welle he fared, he thynketh of very kyndenes he must nedes byd hym to dyner agayne, and so ordeyneth for hym as manye maner of suche dysshes and meates, as the other man dyd, and two

ozthzee mo. And thus by littell and littell it is cõme ferre aboue measure. And begon of loue and charitee, and endeth in pryde and glotony. wherof sayncte Jerome sayethe, Qui post carnem ambulant, in ventrem et libidẽ proni sunt, quasi irrationabilia iumenta reputãtur, That is to saie, They that walke, and be redy to fulfyll the lust of the flesshe and the bely, are taken as vnreasonable beastes. And sayncte, Gregozy sayth, Dominãte vitio gulę, omnes virtutes per luxuriam et vanam gloriam obruuntur: That is to saye, where the vice of glotony hath domination, all vertues by luxure and vaineglozy are cast vnder. The whiche sayynges wold in lykewise be remembzed: and this me semeth sufficient foz the. ii. poynte of the thzee.

¶ Of outragious playe and game.

It is conueniente foz euerye man, of what degree that he be of, to haue play & game accozdynge to his degree. Foz Cato sayth, Interpone tuis interdum gaudia curis: Amonge thy charges and busyneſſe thou muſte haue sometyme ioye and myzthe. but nowe adayes it is doone farre aboue measure. Foz nowe a pooze man in regarde wyll playe as great

great game, at all maner games, as gentylmen were wont to do, or greatter, and gentilmen as lordes, and lordes as prynces, and ofttymes the great estates wyll calle gentylmen, or yomen to playe with them at as great game as they do, and they call it a disporte, the whiche me semeth a veray trewe name to it. for it displeaseth some of them er they departe, and specyally god, for mispendyng of his goodes and tyme. But if they played smalle games, that the poore man that playeth myght beare it, thoughe he loste, and bate not his countenaunce, than myght it be called a good game, a good playe, a good sporte, and a pastyme. But whan one shall lose upon a daye, or upon a nyght, as muche money as wold fynde hym and all his housemeate and drynke a moneth or a quarter of a yere or more, that maye be well called a disporte, or a displeasure, and ofttymes by the meanes thereof, it causeth theym to sell theyr landes, dysparyte the heyres, and may fortune to fall to theefte, robbery, or suche other, to the great hurte of them selfe, & of theyr chyldren, and to the displeasure of god: and they so doyng, dooe lyttell ponder or regarde the saiyng of saynt Paule, Iuxta facultates faciendi sunt sumptus, ne longi temporis victum breuis hora consu-

mat

man: This play begun with lone and charitee, and oft times it endeth with couetous, wrath, and enuy. And this me thynketh shoulde be a sufficient instruction for keppyng of measure.

¶ A prologue of the thyrde saiyng of the philosopher.

NOwe thou housbande and houswyfe, that haue done your diligence and cure about your husbandrye and huswifery, accordynge to the firste saiynge of the philosopher, A dilibe curam, And also haue well remembred and fulfylled the secounde saiyng of the saied philosopher, Tene mensuram: I doubt not but ye be ryche, accordyng to the thyrde saiynge of the saied philosopher, Et eris diues, Nowe I haue shewed you the saiyng of the philosopher, wherby you haue goten muche worldely possession, me semeth it were necessary, to shewe you, howe ye maie gette heauenly possessions, accordyng to the saiynge of our lorde in his gospell, Quid prodest homini, si vniuersum mundum lucretur, animę vero suę detrimentum patiatur: What profiteth it to a man, thoughe he wynne all the worlde, to the hyndraunce and losynge of his soule? Howe be it, it shoulde seme vncon-

conuenient for a tempozall man, to take vpon hym, to shewe or teache any suche spirytuall mattiers: and yet there is a great diuersytee betwene pzedicacion and doctrine.

¶ A diuersitee betwene pzedicacion and doctrine.

AS saynte Hierome saythe, there is greate difference or diuersitee, betwene pzeachynge and doctrine. A pzeachyng or a sermon is a conuocacion or a gatheryng of people on holye dayes, or other dayes in churches or other places, and tymes setle and ordeyned for the same. And it belongeth to theym that be ordeyned there vnto, and haue iurisdiction and auctozitee: and to none other. But euery man may lawefully enfozme and teache his brother, or any other, at euery tyme and place behouable, if it seme expedient to hym, for that is an almes dede, the whiche euerye man is holden and bounde to dooe, accozdyng to the saiyng of saynte Peter, Vnusquisq; sicut accepit gratiam, in alterutrum illam administrare debet, That is ta saye, as euery man hath taken or receyued grace, he ought to mynyster and shewe it forthe to other. For as Chrysostome saythe,

great

great merite is to hym, and a great reward he ſhall haue in tyme to come, the whych writeth or cauſeth to be writen, holy doctrine, for that entent, that he may ſe in it, howe he may lyue holyly, and that other maye haue it, that they maye be edyfyed or ſanctyfyed by the ſame. for he ſaythe ſurely, knowe thou, that howe many ſoules be ſaued by the, ſo many rewardes thou ſhalte haue for eyther. For ſaynte Gregory ſaythe, **Nullum ſacrificium ita placet deo, ſicut zelus animarum:** There is no ſacrifyce that pleaſeth god ſo muche, as the loue of ſoules. And alſo he ſaythe, **Ille apud deum maior eſt in amore, qui ad eius amorem plurimos trahit:** He is greateſt in fauour with god, that draweth moſte men to the loue of god. Wherfore me ſemeth it is cõueniente to enforme and ſhewe them, how they maye gette heuenly poſſeſſions, as well as I haue ſhewed them to get worldly poſſeſſions. Than to my purpoſe, and to the poynt where I lefte, nowe thou art ryche.

What is rychesſe.

IT is to be vnderſtande what is rychesſe, and as me ſemeth, rychyſſe is that thyng, that is of goodnes, and can not be taken as

waye from the owner, neyther in his temporall lyfe, nor in the lyfe euerlastynge. Than these worldly possessions, that I haue spoken of, is no richesse, for why, they be but flowres of the worlde. And that maie be wel consydered by Job, the whiche was the richest man of worldely possessions, that was kynge in those daies, and sodeynly he was the poorest man agayne that coulde be kynge, and all the whyle he toke pacyence, and was content, as appereth by hys sayenge, Dominus dedit, dominus abstulit: sicut domino placuit, ita factum est, sit nomen domini benedictum: Our lorde hath geuen it, our lorde hathe taken it awaye, and as it pleaseth our lorde, so be it, blessed be the name of our lorde. The whiche Job maie be an ensample to euery true christen man, of his pacyence and good liuing in tribulacion, as appereth in his storye, who that lyste to rede therin. And sayncte Austyne sayethe: Qui terrenis inhiat, et eterna non cogitat, vtrisq; in futuro carebit: He that gathereth in worldly thynges, and thynketh not vppon euerlastynge thynges, shall wante bothe in tyme to come. For sayncte Ambrose sayethe. Non sunt bona hominis, quæ secum ferre non potest: They are not the goodes of man, the whiche he can not beare with him.

And

And sayncte Bernarde sayth: Si vestra sint, tollite vobiscum: If they bee youre, take them with you. Than it is to be vnderstande, what gooddes a man shal take with hym. And these be the good dedes and warkes that thou dooest here in this temporalklyfe, wherof speketh Crysostome: Fac bene, et operare iustitiam, vt spem habeas apud deum, et non desperabis in terra: Dooe well, and worke rygh twyselp, that thou mayste haue truste in god, and that thou be not in despayre in this worlde. Accordynge to that sayth the prophete Dauyd, Iunior fui, etenim senui, et non vidi iustum derelictum, nec semen eius querens panem: I haue been yonge, and am waxen olde, and I haue not seen a rygh tous man forsaken, nor his chyldren sekynge theyr breadde.

What is the propertee of a ryche man.

In myne opinion the proprietee of a ryche man is, to bee a purchaser. and if he wyll purchase, I counceil hym to purchase heuen. For sayncte Austyne sayth, Regnum celorum nulli claditur, nisi illi, qui se exclauserit: The kyngedome of heauen is to no

man closed, but to hym that wyll putte oute hym selfe. Wherfore this texte maye geue the a courage to prefyxe thy mynde, to make there thy purchase. And Salomon sayethe: Quod mali carius emunt infernum, quàm boni cælum: Ill men bye hell derer, than the good men bie heauen: and that me semeth maye well be proued by a common ensample: As yf I had a. M. shepe to sell, and dyuers men come to me, and bye euery man a hundreth of the shepe, all of one price, to paie me at dyuers dayes, I am agreed, and graunt them these dayes. some of the men bee good, and kepe theyr promesse, and paye me at theyr dayes, and some of theym doo not paye me. Wherfore I sue theym at the lawe, and by course of the commen lawe, I doo recouer my duetie of them, and haue theyr bodyes in prisone for execucion, tylle they haue made me payment. Nowe these men, that haue broken me promesse, and payed not theyr dewetye, bye theyr sheepe derer than the good men bought theyrs. For they haue imprysonment of theyr bodyes, and yet muste they pay their duetyes neuer the lesse, or elles lye and dye there in prysone: the whiche sheepe be derer to theim, then to the good men, that kepte theyr promes. Ryght so euery man cheapeth heuen,

and

and god hath sette on it a pryce, and graunted it to euery man, and geuen to theim dayes of payment: the pryce is all one, and that is to kepe his commaundementes, duryng their lyues, the good men kepe his commaundementes, and fulfyll theyr promesse, and haue heauen at theyr decease. The yll men breake promesse, & kepe not his commaundementes, wherfore at theyr decease they be put in pryson, that is to saie in hell, there to abyde his ryghtousnesse. And so the yll men bye hell derer, than the good men bye heauen. And therfore it is better, to forgo a lyttell pleasure, or suffer a littell peyne in this worlde, than to suffer a muche greatter and a lenger payne, in an other worlde. Nowe sythe helle is derer than heauen, I aduise the specially to bye heauen, wherin is euerlastynge ioye without ende.

¶ What ioyes or pleasures are in heauen.

SAynct Austyn saythe, Ibi erunt quęcunq; ab hominibus desiderantur, vita et salus, copia glorię, honor, pax, et omnia bona: That is to saye, There shall be euery thynge that any man desyreth, there is lyfe,

helth, plenty of ioye, honour, peace, and all maner of goodnes. What wolde a man haue more? And sayncte Paule sayth, Oculus non vidit, nec auris audiuit, nec in cor hominis ascendit, quę pręparauit deus diligentibus se: That is to saye. The eye hath not sen, nor the eares hath herde, nor the herte of a man hath thought of so goodly thynges that god hath ordeyned for theym that loue hym. O what a noble acte that were for an housbande or housewyfe, to purchase suche a royall place in heauen, to whiche is no comparyson. Than it is to be knowen, what thynge pleaseth god most, that we myght doo it.

¶ What thynges pleaseth god moste.

BY the texte of sayncte Paule, before saied, loue pleaseth god aboue all thing, and that maye be well proued by the sayinge of our lorde hym selfe, where he sayth: Da mihi cor tuum, & sufficit mihi: Geue me thy herte, and that is sufficiente for me, for he that hathe a mannes herte, hath all his other gooddes. What is this mans hert? it is nothynge elles, but very trewe loue. For there can be no true loue, but it cometh mesely and immediately from the herte: and if

thou

thou loue god entierly with thy herte, than wylt thou dooe his commaundementes. Than it wolde be vnderstande and knowen, whiche be his commaundementes, that a man maie obserue and kepe them.

¶ What be goddes commaundementes.

There be in all. x. commandementes, the whiche were to long to declare, but they be all concluded and comprehended in two, that is to saie, Diliges dominum deum tuum super omnia: Et proximum tuū sicut teipsum: Loue thy lorde god aboue al thing, and thy neyghboure as thy selfe. These bee lyghte commaundementes, and nature bynadeth a man to fulfyll, obserue, and kepe them, or els he is not a naturall man, remembrynge what god hath doone for the. Fyrste he hath made the, to the symylytude and lykenesse of his owne ymage, and hathe geuen to the in this worlde dyuerse possessions, but specyally he hath redemed thy soule vpon the crosse, and suffered great peyne and passion and bodelye deathe for thy sake. What loue, what kyndneesse was in hym, to dooe this for the? what couldest thou desire hym to dooe more for the?

And he desyreth nothynge of the agayne, but loue for loue. What can he desyre lesse.

¶ Howe a man shulde loue god and please hym.

SHrelye a man maye loue god and please hym, very many wayes: but fyrste & principally, he that wyll loue god, and please hym, muste dooe as it is saied in Symbolo Athanasii: **Quicunq; vult saluus esse, ante omnia opus est, vt teneat catholicã fidem,** Who so euer wyll be saued, aboue all thynge he must nedes be stedfast in the faythe of holy churche. And accordynge to that, saythe sainct Paule: **Sine fide impossibile est placere deo:** Without faythe, it is impossible to please god. And Seneca sayth: **Nichil retinet, qui fidem perdidit:** There abydeth no goodnesse in hym, that hathe loste his faythe. And so thou mayste wel perceyue, that thou canst not loue nor please god, without perfyte fayth. And ferther moze thou mayste not presume to study, nor to argue thy faythe by reason. For saynte Gregory saythe: **Fides non habet meritum, vbi humana ratio prebet experimentum:** Faythe hathe no meryte, where as mannes reason prouethe the same.

This

This faythe is a prynypall signe, that thou louest god. Also thy good deedes, and thy warkes, is a good sygne, that thou louest god. For sayncte Hierome sayth: Vnusquisque, cuius opera facit, eius filius appellatur: whose workes euery man dothe, his sonne or seruaunt he is called. And sayncte Bernarde sayth, Efficatior est vox operis, q̄ vox sermonis: The dedes and the warkes of a man is more euydente profe, than his wordes. The fulfyllynge of the. vii. workes of mercye is an other specyall sygne, that thou louest god: and many mo there be, whiche were to longe to reherse them all.

How we a man shulde loue his neyghbour.

Thou must loue thy neyghboure as thy selfe, wherin thou shalt please god specially. For yf thou loue thy neyghbour as thy selfe, it folowethe by reason, that thou shalt dooe nothyng to hym, but suche as thou woldest shoulde be done to the. And that is to presume, that thou woldest not haue any hurte of thy body, nor of thy goodes, done vnto the, and lykewyse thou shuldest none do vnto hym. And also if thou woldest haue any

goodnes done vnto the, eyther in thy bodye, or in thy mouable goodes, lyke wyse woldest thou dooe vnto thy neyghbour, if it lye in thy power, accordynge to the saynge of saynte Gregorye, Nec deus sine proximo, nec proximus vere diligitur sine deo: Thou canste not loue god, without thou loue thy neyghbour, nor thou canst not loue thy neighbour, without thou loue god. Wherfore thou muste fyrste loue god principallye, and thy neighbour secondarily.

¶ Of prayer that pleaseth god verye muche.

PRayer is honour and laude to god, and a specyall thynge that pleaseth hym muche, and is a greate sygne, that thou louest god. and that thou arte perfyte and stedfaste in the faythe of holy churche: and that it is so, it maye be welle consydered by our forefathers, that haue for the loue and honour of god made churches: And a man muste daylye at some conuenyente tymes exercyse and vse prayer hym selfe, as he ought to dooe. For saynct Ambrose sayth, Relicto hoc ad quod teneris, ingratum est spiritui sancto quicquid aliud operaris: If thou leaue that

thyng

thynge vndone, that thou arte bounde to dooe, it is not acceptable to god, what so euer thou dooste elles. Than it is necessarye, that thou dooe praye, and a poore man doynge his labour trewely in the daye, and thinketh well, prayeth well: but on the holye daye, he is bounde to come to the church, and here his dyuyne seruyce.

¶ What thyng letteth prayer.

There bee two impedimentes, that lette and hynder prayer, that it maye not be herde. And of the fyrste impedimente speaketh Ysaye the prophete: Quia manus vestrę plenę sunt sanguine, i. peccato, ideo non exaudiet vos dominus: Because your handes be full of bloude, that is to saye, full of synne, therfore our lorde dothe not gracyousely here you. And also prouerbiorum tertio, Longe est dominus ab impiis, et orationes iustorum exaudiet, Our lorde is ferre fro wycked men, and the prayers of ryghtewyse men he gracyously hereth. And sayncte Bernarde saythe, Qui præceptis dei auertitur, quod in oratione postulat non meretur: He that doothe not goddes commaundmentes, he deserueth not to haue his prayer harde.

harde. The seconde impediment sayth Anastatius is. Si non dimittis iniuriam quę tibi facta est, non orationem pro te facis, sed maledictionem super te inducis: If thou forgyue not the wronge done vnto the, thou dost not praye for thy selfe, but thou enducest goddes curse to fall vppon the. And Isidorus sayth, Sicut nullum in vulnere proficit medicamentum, si adhuc ferrum in eo sit: ita nihil proficiat oratio illius, cuius adhuc dolor in mente, vel odium manet in pectore, Lyke as the playster or medycyne can not heale a wounde, if there be any yren stycknynge in the same, ryght so the prayer of a man profyteth hym not, as longe as there is sorowe in his mynde, or hate abydyng in his breste. For sayncte Austyne sayth, Si desit charitas, frustra habentur cætere, If charitee wante, all other thynges be voyde. Wherfore thou muste see that thou stande in the state of grace, and not infect with deadly synne, and than praye if thou wylt be herde.

¶ Howe a man shuld praye.

It is to be vnderstande, that there be dyuers manet of prayynges, Quędam publica, et quædam priuata, That is to saie, some

some openlye, and some priuately. Prayer openly muste nedes be done in the churche by the mynystratours of the same people. For it is done for all the comminaltee: and therfore the people in that oughte to conformetheim selfe to the saied mynystratours, and there to be presente to praye vnto god after a dewe maner. Oratio priuata. The prayer prynatelye doone, oughte to be doone in secrete places, for two causes. For prayer eleuateth and lyfteth vp a mannes mynde to god. And the mynde of a man is sooner and better lyfte vp whan he is in a pryuye place, and separate frome multytude of people. An other cause is to auoyde vayngloryy that myghte lyghtly ensue or ryse thervppon, whan it is doone openly, and therof speaketh our saiyour, where he sayth, Cum oratis, non eritis sicut hypocritæ, qui amant in synagogis et in angulis platearum stantes orare. That is to saye, whan ye praye, be not you as the hypocrytes, the whiche loue to stande in theyr synagoges and corners of hyghe wayes to praye. Also some folkes pray with the lyppes or mouthe, and not with the herte, of whome speaketh our lorde by his prophete, Hi labiis me honorant, cor autem eorum longe est a me. They honour me with theyr mouthe, and

theyr

theyr hertes be ferre from me. And sayncte Gregory sayth, Quid proderit strepitus labiorum, vbi mutum est cor? What profyteth the labour of the mouthe, where the herte is dombe? And Isidore sayth, Longe quippe a deo est animus, qui in oratione cogitationibus seculi fuerit occupatus. His soule is far from god, that in his prayer his mynde is occupied in warkes of the worlde. There be other that pray both with the mouth and hert, of whom speketh sayncte John. iv. Veri adoratores, adorabunt patrem in spiritu et veritate, The true prayers wylle worshyp the father of heauen in spirite and with trouthe. Isidorus sayth, Tunc veraciter oramus, quando aliunde non cogitamus, Than we praye truely, whan we thynke on nothynge elles. Richardus de Hampole, Ille deuote orat, qui non habet cor vagabundum in terrenis occupationibus, sed sublatum ad deum in celestibus, He prayeth deuoutly, that hath not his herte wauerynge in worldely occupacions, but alwaye sublenate and lyfte vppe to god in heauen. There be other that praye with the herte: vñ Mat. vi. Tu autem cum oraueris, intra in cubiculum tuum. i. in loco secreto et clauso hostio, ora patrem tuum, Whan thou shalte praye, entre into thy

chambre

chambre or oratory, and sticke the doore, and praye to thy father of heauen, Isidorus, Ardens oratio est non labiorum sed cordium: potius enim orandum est corde q̃ ore, The better prayer is with the herte than with the lyppes, rather pray with thy herte than with thy mouth. Regum primo, Anna loquebatur in corde, Anne spake with the herte.

¶ A meane to put away ydle thoughtes in prayeng.

AND to auoyde wauerynge myndes, in worldlye occupacions whan thou shalte praye, I shall shewe vnto the the beste experience that euer I could synde for the same, the whiche haue benne muche troubled therwith, and that is this: He that can rede and vnderstand latyne, let hym take his booke in his hande, and looke stedfastely vppon the same thynge that he readeth and seeth, that is no trouble to hym, and remembre the englysshe of the same, wherin he shall synde greatte swetenes, and shall cause his mynde to folowe the same, and to leaue other worldly thoughtes. And he that canne not reade nor vnderstande his Pater noster, Aue, nor Crede, he muste remembre the passyon

syon of Christe, what peyne he suffered for hym, and all mankynde, for redempynge of theyr soules. And also the myracles and wonders that god hath doone, and fyrste what wonders were doone the nyghte of his natyuitee and birthe. And howe he turned water into wyne, and made the blynde to see, the dombe to speake, the deafe to here, the lame to go, the sycke to be hole. And howe he fed fyue thousande with two fysshes, and fyue barley loues, wherof was lefte. xii. coffyns or skyppes of fragmentes. And howe he reised Lazare from deathe to lyfe, with manye mo myracles that be innumerable to be rehersed. And also to remembre the specyall poyntes of his passion, howe he was solde & betrayed of Judas, and taken by the iewes, and brought before Pylate, than to kynge Herode, and to byssshoppe Cayphas, and than to Pylate agayne, that iudged hym to death, and howe he was bounde to a piller and how they scurged, bobbed, mocked hym, spytte in his face, crowned hym with thornes, and caused hym to beare the crosse to the mounte of caluary, whervppon he was nayled both handes and feete, and wonded to the herte with a sharpe spere, and so suffered deathe. And howe he fette out the soules of our fore-

fathers

fathers forthe of hell. Howe he rose frome deathe to lyfe, and howe ofte he appered to his discyples and other mo. And what myracles he wroughte afterwarde, and specyallye what power he gaue to his dyscyples, that were noo clarkes, to teache and preche his faythe, and worke many myracles, and specyally whan they preached before men of dyuers nacions and languages, and euerye man vnderstode them in theyr own language. the whiche is a sygne that god wolde haue euery man saued, and to knowe his lawes, the whiche was a myracle able to conuerte all the infydeles, heretykes, and lollers in the worlde.

¶ I meane to auoyde temptacion.

IT is ofte tymes seen, that the holyer a man is, the more he is tempted, and he that so is, maye thanke god therof for god of his goodnes and grace hathe not gyuen to the dyuell auctorytee nor power, to attempte any man ferther and aboue that, that he that is so tempted, maye withstande. For sayncte Gregory saythe, Non est timendus hostis, qui non potest vincere nisi volentem. An enymye is not to be dradde, the whiche maye not ouercome, but if a man be wyl-

lynge. And it is to presume, that he that is so tempted, standeth in the state of grace. For sayncte Ambrose saythe, Illos diabolus vexare negligit, quos iure hereditario se possidere sentit, The dyuell despyseth to vexe or trouble those, the whiche he seketh him selfe to haue in possessyon by ryght inheritaunce. And if thou be so tempted, vexed, or troubled, I shall shewe vnto the two Verses, that if thou thereafter thou shalte bee eased of thy temptacyon, and haue greate thanke and laude of god and reward therfore, thyse be the verses.

Hostis non ledit, nisi cum tẽptatus obedit.
Est leo si sedet, si stat quasi musca recedit.

That is to saye, The goostlye enemy hurteth not, but whan he that is tempted obeyeth to his tentacion, Than his ghostly enempe plaieth the kyon, if he that is so tempted syt styll and obey to hym: And if he that is tempeted, stande fyrsly agaynste hym, the ghostlye enempe flyeth awaye lyke a flye. This me semeth maye be well proued by a famyliar ensaumple. As if a lorde had a castell, and delyuered it to a capptayne to kepe, if there come ennempes to the castell, and call to the capptayn, and byd hym delyuer them thys castell: The capptayne cometh and openeth them the

gates

gates, and delyuereth the keyes. Nowe is this castell soone wone, and this cappytayne is a falsse treatour to the lorde. But lette the capitaine arme hym selfe, and steke the gates. and stande stysly vpon the walle, and commaunde them to auoyde at theyr perylle, and they wyll not tary to make any assaut. Ryght so euery man is capitayne of his owne soule. and if thy gostely ennemy come and tempte the, and thou that arte cappytayne of thyne owne soule, wylt open the gates, and delyuer hym the keyes and let hym in, thy soule is soone taken prysoner, and thou a falsse traytour to thy soule, and worthye to be punysshed in pryson forever. And if thou arme thy selfe, and stande stysly agaynste hym, and wylt not consente to hym, he wyll auoyde and flye away, and thou shalt haue a great rewarde for withstandynge of the sayde temptacion.

Almes deedes pleseth god muche.

Almes deedes plesyth god very muche and it is a great sygne that thou louest bothe god and thy neygbbourr. And he, of whome almes is asked, ought to consyder three thynges, that is to saye, who as-

keth almes, what he asketh, and wherunto he asketh. Nowe to the fyrste, who asketh almes. Deus petit, God asketh. For sayncte Jerome sayth, Quia deus adeo diligit pauperes, quod quicquid fit eis propter amorem suum, reputat sibi factum. That is to saye, because that god loueth poore men so muche, what somener thynge is geuen vnto theym for the loue of hym, he taketh it as it were dooen to hym selfe, as it is sayde in the gospell of Mathew, the. 25. Chap. Quod vni ex minimis meis fecistis, mihi fecistis, That thyng that ye geue or dooe to the least of those that be mine, ye do it to me. Than to the secõd, what asketh god? Non nostrum, sed suum, He asketh not that thyng, that is ours, but that thynge that is his owne, As sayth the prophete Dauid, Tua sunt domine omnia: Et quę de manu tua accepimus, tibi dedimus. Good lorde, all thynges be thyne, and those thynges that we haue taken of the, of those haue we geuen the. Than to the thyrde. Wherevnto doth the god aske? He asketh not to geue hym, but all onely to borowe, Non tamen ad triplas, scilicet, immo ad centuplas. Not all onely to haue thyrse so muche, but forsothe to haue an hundred tymes so muche. As sayncte Austyne sayth, Miser homo

quid

quid fœneraris homini, fœnerare deo, et centuplum accipies, et vitam æternam possidebis? Thou wretched man, why dooeste thou plaie the Vserer with man, lende to god: and thou shalte receyue an hundred tymes so muche, and haue in possession euerlastynge life, the whiche many fold passeth all other rewardes? And it is writen, Prouer. xix. 19. Fœneratur domino, qui miseretur pauperis, He that hath pitie on the poore lendeth Vnto the lord: and loke what he laieth out, it shalbe paied hym again. And the glose therof saith, Centuplum accepturus. And thou shalte receyue an. C. tymes so muche. And it is to be Vnderstand, that there be thre maner of almes dedes, that is to say, Egēti largire quicquid poteris: dimittere eis, a quibus lesus fueris: Errantem corrigere, et in viam veritatis reducere. That is to saye, to geue to the nedy what thou wel maist, to forgeue thē that haue trespaced to the, and to correct them that do amisse, and to bryng them into the waie of right.

The first maner of almes.

EGenti largire quicquid poteris, Gyue to the nedye what thou welt maie. For our lorde saythe in his gospell, Date et

leemosinam, et omnia munda sunt vobis. Et alibi: Date, et dabitur vobis, Geue almes, and all worldly ryches is yours, geue and it shall be geuen to you. Almes deede is a holy thynge, it encreaseth a mans welth, it maketh lesse a mannes synnes, it lengtheth a mans lyfe, it maketh a man of good mynde, it delayeth yll tymes, and closeth all thynges, it delyuereth a man from deathe, it ioyneth a man with aungelles, and seuereth hym from the dyuell, and is lyke a walle vnable to bee fought agaynst. And it is wryten Ecclesiast. Cap. 3. Vt aqua ignem ardentem extinguit, ita peccatum expiat misericors benignitas: As water quencheth burning fire, so mercy and almes reconcileth or slaketh syn. And Salomon saith Proverb. Cap. 20. Qui dat pauperi, non indigebit. He that geueth vnto a poore man, shall neuer haue nede. And also he saith ibidem. Cap. 21. Qui obturat aurem suam ad clamorem pauperis, et ipse clamabit et non exaudietur. He that stoppeth his eare at the clamour or crie of a poore man, he shall crye, and shall not bee graciously herde. Therefore no man excuse hym selfe from geuyng of almes, though he be poore. And let hym doe as the poore widowe dyd, that offred a farthynge: wherefore shee had more

thanke

thanke and rewarde of god, than the ryche men that offred golde. And if thou mayst not geue a farthyng, geue lesse, or geue fayre woordes, or good informacion, ensaumple and token: and god shall rewarde the bothe for thy deede and for thy good wyll. And that thou dooste, do it with a good wyll. For sayne Paule saith. 2. Corin. Cap. 9. Hilarem datorem diligit deus, God loueth a glad geuer, and that it be of true begotten gooddes. For Salomon sayth. De tuis iustis laboribus ministra pauperibus. Of thy trewe labours mynyster and geue to the poore folkes. For Isidorus sayth, Qui iniuste tollit, iuste nunquam tribuit, he that taketh wrongfully can not geue trewely. For it is writen Ecclesiastici. Cap. 34. Qui offert sacrificium ex substantia pauperum, quasi qui victimat filium in conspectu patris sui. That is to say: who so bryngeth an offeryng of the goodes of the poore, dooeth euen as one that kylleth the sonne before the fathers eies. Thou maiste ryghte well knowe, the father wouldе not bee well contente: No more wolde god be pleased with the gyfte of suche begotten gooddes.

¶ The seconde maner of almes.

DImittere eis, a quibus leius fueris, To forgeue theym that haue trespased to the, wherin thou shalte please god muche. For it is in the gospell of sayncte Marke. xii. Si non dimiseritis alijs, nec pater vester celestis dimittet vobis peccata nestra: If you forgeue not, your father of heauen wyll not forgeue you your synnes. Also if thou dooe not forgeue other, thou shalte bee founde a lyer, as ofte as thou saiest thy Pater noster, where thou sayest: Et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris. And forgeue to vs our dettes, as we forgeue to our detters. By these dettes maye be vnderstande the thynges that we ought to dooe to god, and dooe not theym. And also the trespaces, and the synne that we haue offended to god, in that we aske mercye of. And if thou wylte not forgeue, thou mayst not aske mercy of ryght: Eadem mensura, qua mensi fueritis, remetietur vobis. The same measure that ye meate other men by, shall be moten vnto you. Dimittere autem rancorem et maliciam omnino necessita-

cessitatis est, dimittere vero actionem et emendam opus est consilij. To forgeue all rancour and malyce, that a man oweth to the in his herte, thou arte bounden of necessitee: to forgeue all the hole trespace, or to leaue thyne accyon or a reasonable mendes. Therefore it is but a deede of mercye, if thou so dooe, and no synne though thou sue the lawe with charitee. But and a man haue done to the a trespace, and that thou arte gladde that he hathe so doone, that thou maiste haue a quarell, or a matter, or an accyon agaynste hym, and nowe of malyce or yll wyll thou wylte sue hym, rather than for the trespace, nowe thou synnest deadly, because thou doest rather of malyce than for the trespace, and than haste thou loste thy charitee, Prouerbiorum. xxxii. Qui pronus est ad misericordiam, benedicetur, He that is redy to forgeue, shall be blessed.

¶ The thyrde maner of almes.

ERrantem corrigere, et in viam veritatis reducere. To correct a misdoer, and to brynge hym into the waye of ryghte. It is to be vnderstand, that there be thre maner of corrections.

¶The fyrste correction is of an enemye, the seconde is of a frynde, and the thyrde correction is of a Justyce. The fyrste sayth Chrysostome, Corripe non vt hostis expectens vindictam, sed vt medicus instituens medicinam, Correcte not as an enemye doo ynge venge aunce, but as a physicyon or surgion, mynistrynge or geuyng a medicyne. To the seconde sayth Salomon: Plus proficit amica correctio, quàm correctio turbulenta. A friendelye correction profyteth more than a troublous correction. For yf thou speke courteysly to a man that hath offended, and with sweete woordes of compassion, he shall rather be conuerted by theym, than with hye woordes of great punyssement. And Isidorus sayth, Qui per verba blanda castigatus non corrigetur, acrius necesse est, vt arguatur, He that wylle not bee chastised by fayre woordes, it is necessary that he be more hardlyer and straytlyer reproued or punyssed. To the thyrde sayth sayncte Hierome, Equum iudicium est, vbi non persona sed opera considerantur, There is an euyn Judgemente, where the persone is not regarded, but the warkes are conspdered. And also it is wryten, Reddet vnicuiq; iuxta opera sua, He shall yelde vnto enerye man

after

after his workes. And sayncte Augustyne sayth, Sicut meliores sunt, quos corrigit amor, ita plures sunt quos corrigit timor, As those be better, that be chastysed by loue, so there be many mo that be chastysed by feare. For and they feared not the punysshement of the lawe, there wolde be but a fewe chastysed by loue. And sayncte Gregory sayth, Facientis procul dubio culpam habet, qui quod potest corrigere negligit emendare, et illicita non prohibere, consensus erroris est. He that maye correcte, and dothe not, he taketh the offence to hym selfe of the deede, and he that dothe not forbede vnlawefull thynges, consenteth to the same. &c.

¶ What is the greatlest offence that a man maie dooe and offende god in.

In myne opynyon, it is to bee in despayre of the mercy of god. And therfore what so euer thou haue doone or offended god, in worde, waike, thought, or dede, be neuer in despayre for it, For Isidorus sayth, Qui veniam de peccato desperat, plus de desperatione peccat, quam de culpa cadit, He that

that despayreth to haue forgyuenesse of his synnes, he synneth more in despayrynge than he dyd in the synne doynge. For sayncte Jherome sayth. Magis offendebat Iudas deum, in hoc quod suspendebat, quam in hoc, quod eum tradidit, Judas offended god more in that that he hanged hym selfe, than he dyd whan he betrayed god. For god sayth in his gospell, Nolo mortem peccatoris, sed magis vt conuertatur et viuat, I wyll not the deathe of a synner, but rather that he maye be conuerted and lyue, And also he sayethe, Non veni vocare iustos, sed peccatores ad pœnitentiam, I am not comen to call ryghtwyse men, but to call synners to do penaunce. For thou canste not so soone crye god mercy with thy herte, but he is as redye to chaunge his sentence, and to graunte the mercy and forgyuenes of all thy synnes. For sayncte Austyn sayethe, Sicut sciotillia ignis in medio maris, sic omnis impietas viri ad misericordiam dei. As a sparke of fyer is in comparison able to drye vppe all the water in the sea, no more is all the wickednes of man vnto the mercifulnesse of god. And therfore it is conuenyent, that a man shoulde be penytent, contryte, and aske god mercye and forgeueneſſe of his synnes and offences that he

hathe

hath done, wherof speketh Chrysostome, Nemo ad deum aliquando flens accessit, qui non quod postulauerit acceperit, No man hath gone any time weping to god, but he hath taken or had that thynge that he hathe asked. And sainct Bernarde saithe, Plus cruciant lacrimæ peccatoris diabolum, quàm omne genus tormentorum. The teares of a synner tourmenteth the deuyll more, than all other kyndes of turmentes. And sayncte Austyne saythe, Acriores dolores dæmonibus non inferimus, q̄ cum peccata nostra pœnitendo et confitendo plangimus, Wee can not dooe more sharper sorowes to the dyuell, than whan we wayle or weepe in confession, and doynge of penaunce. And that maye bee well proued by Mary Magdaleyn, whan she kneeled down and cryed god mercy, & kyst his fete, and wasshed theim with the teares of hir eies, and wypped them with the heares of hir head, to whom our lorde saied, as it appereth in the gospell of Luke, the. vii. Chap. Remittuntur tibi peccata tua, Thy synnes are forgeuen to the. And also he said to hir Fides tua te saluam fecit, vade in pace, Thy fayth hath saued the, go thy waie in peace. To the whiche mercy and peace, I beseche almyghty Jesu bryng all chrystien soules. Amen.

The

BE it knowen to all men bothe spirytuall and tempozall, that I make protestacion before god and man, that I entend not to wrote any thynge that is or maie bee contrary to the faythe of Chryste and al holy churche. But I am redye to reuoke my saiyng, if any thyng haue passed my mouthe for wante of lernyng, and to submytte my selfe to correction, and my boke to reformacyon. And as touchyng the poynctes of husbandry, and of other articles conteigned in this present boke. I wyl not saie that it is the best way and will serue best in all places, But I saie it is the best way that euer I could proue by experience the whiche haue ben an householder this .xl. yeres and more. And haue assayed many and dyuers wayes, and done my diligence to proue by experience whiche shuld be the beste waye.

The auctour.

I Go lyttell quere, and recommende me
To all that this treatyse shall se, here, or rede
Prayyng them therwith content to be
And to amend it in places, where as it is nede
Of eloquence, they may perceyue I want the
And rethoryke, in me doth not abounde (lede
Wherfore I haue lowē such ledes as I coūd.

Finis.

¶ Thus endeth this ryght profytable boke of husbandrye, compyled sometyme by mayster Fitz herbarde, of charitee and good zele that he bare to the weale of this moste noble realme, whiche he dyd not in his youthe, but after he had experyensed husbandry, with greate experyence.

pl. peres.

¶ Imprynted at London in fletestrete in the house of Thomas Berthelet, nere to the condite at the sygne of Lucrece. Cum priuilegio.